### RELIGIOUS.

For the Boston Recorder. SABRATH SCHOOLS.

Iam well aware that in presenting the following series of remarks for the consideration of the friends of Sunday Schools, I shall be exposed to the charge of harboring prejudice if not ill-will against these institutions. Permit me to say then, in this place, that I have been their advocate for ten or twelve years, and whenever circumstances permitted have been engaged as a toacher, either of Sunday Schools or Bible Classes; and never with more earnestuses or zeal than at the present time. If therefore, I aman enemy to these institutions, I must also stand convicted of the most detestable hypocrisy.

It is, however, the painful but abiding conviction fully own mind, that in spite of all the effort which has been expended in this extensive field for human benevolence, very little has been accomplished. This conclusion is not drawn in ignorance of the existence of Associations, and Unions, and Conventions, and of their stated—and, to many encouraging—reports. These reports are as perfect perhaps as the nature of the case will admit; but it is not possible to render them wholly accurate. Besides there is a propensity of human nature, in its best estate, to over estimate a cause which is highly valued, and which is rendered imposing by its numbers.

For myself, I cannot join in the general joy at the progress of the Sunday School cause; for I am fully convinced that the public are deceiving themselves. Even in regard to numbers, there is much error, as I could show, were a question to arise; but

convinced that the public are deceiving themselves. Even in regard to numbers, there is much error, as I could show, were a question to arise; but there is more in regard to the results—the fruits which have yet been reaped in this field of labor; while in regard to the interest which is felt by parents, teachers, and pupils, the public sentiment is

elt by parents and teachers is vastly less than it has

en for many, and the light of t ment that to be shut up in the parlor and the rch; because they are fond of society; and above to gratify a perpetual thirst for excitement, s gratification is found in a variety of sources I have here no room to enumerate; but the alone is the reading of books from the librany of which are better calculated to strengthen irst already alluded to, than to improve the

read just 101 pages this forenoon, and I count two hours;" said a buy 8 years old other day. "Indeed!" I replied; " and t about?" "Oh, it was a play about r." And what about him?" He went ne time to relate what he had been reading: osed by observing, "I like to read plays very I read one yesterday. It was called 'As

School influence. Let me not be under-affirm that all Sunday School children are in this kind of reading; but I do mean to affirm n indiscriminate perusal of the best collections day School books which I have ever seen pre-the mind to first the way of excitement of ort, and to indulge in it the moment parental

do punils—so far as my own observation tend school as punctually or as regularly

The most trivial occurrence, as a
in the state of the weather, are sufficient

UMBREIL

DENCE.

INSON.

ble style.

se this great evil. is do not get their lessons so well as formerly. is do not get their lessons so well as formerly, remark is equally applicable, or nearly so, er the lesson be long or short, plain or difficult, this indicates,—and in my opinion proves be-a doubt,—that parents and teachers are less sted on this subject than formerly. For I am convinced that if both these baye their hearts ed in the work, there will be no want of inter-the part of the children. Even if parents upid it appears to me possible—though some-difficult, to arouse their children. As an ex-

in the second place, I am led to the conclusion unday Schools are at a low ebb from the testi-of Superintendents, Teachers, and other peropportunities for observation have been probably greater than my own; and in places, where the Sunday School system is supposed

oach the nearest to perfection.

thy. The absence of parents from Sunday
Once you could observe here and there an
parent looking on while the teachers and ere at their work. But where is this seen sent? You might almost as soon expect to see istian parent who is not a teacher—in an alewitnessing the Sunday School d to pursue this subject in futu School exercises

For the Boston Recorder. Primitive Government of Christian Churches, lto, Liturgical Considerations. By James P. Vilson, D. D. Late Pastor of the First Presby-rian Church, Philadelphia. Philad., Faench Perkins. Boston, Perkins & Marvin, 1835.

enterprising publishers of this work have cona favor upon the public by presenting it to us time, and in its present form. It consists y of a series of essays on a novel and original arst published in the montly series of the Christ-pectator, and which attracted, in their time, and merited attention. It appeared in that merely that objections might be elicited, and if any should be detected, rectified. So far any no attempt to refute the positions and not of this profound writer has ever been. They may, therefore, be justly deemed imble. By a minute anlysis of the primitive the church as gathered from reddible with the facts, without regard to their opinionsies, and of the changes which occurred bethe commencement of the 2nd, and the term of the 5th century, Dr. W. has conclusived, that the office of an episcopal bishop, and obe system of modern prelacy, are novelties in ristian church.

ed, that the office of an episcopal bishop, and be system of modern prelacy, are novelties in istian church. It is the control of the control es, and mais no resemble of this latter office modern bishop. The origin of this latter office and by Dr. W. where every reader of his work, east o me, will find it too, in the following facts. That after the expiration of extraordinary gifts orders of officers were appointed in the church, presbyters, otherwise styled bishops and past, to teach, ordain, administer Baptism and the

ist, and to govern, and deacons to serve. rist, and to govern, and deacons to serve. 2. g the presbyters or pastors, a number of whom ed to each church, one was appointed to pre-Yet he had no prerogative above the rest, no ordination differ from theirs. 3. Gradual-vever, the presiding pastor accumulated powhis office came to be regarded as distinct and elevated above that of his fellow preshydram of the present of the p

Liturgical Considerations in this volum e "Liturgical Considerations" in this volume, asily composed a series of articles in the "Phil-hian," and were designed as a defence of the of Presbyterian and Congregational worship set the arrogant claims of high churchmen as were urged by a writer in the "Church Regis-in 1823. The style is modest and unpretend-hines with the meckness and candor which me the theme. To those who wish for an ec-

Of New York, at the late anniversary of the British and Foreign Bible Society.

The Secretary read a letter from the Rev. Dr. Milnor, of New York, introducing the Rev. Dr. Cox, as the Representative of the American Bible Society.

Society.

Rev. Dr. Cox. If, my lord, I am unable to speak, I could easily weep for joy. But, for a moment, permit me to discuchant myself from the poment, or the delusion of a scene like this before me. ment, permit me to discuchant myself from the po-etry or the delusion of a scene like this before me. I have slept, my lord, but one night on the Island of my ancestors; and it is not three weeks till three o'clock this afternoon, thronsmeter time, since I stepped from the Quay at New York. When the commission, to which I feel myself utterly inade-quate, was handed to me, it was with regret, on many accounts, I received it; for I feared that I should never be able to reach this country by the 1st of May. I embarked however on board the ship Sampson; and the God of the Nazarite of Dan, controlling the winds, has brought me to your shores thus soon.

ship Sampson; and the two the sound of the Sampson, there is much error could show, were a question to arise; but is more in regard to the results—the fruits is have yet been reaped in this field of labor; in regard to the interest which is felt by pass, teachers, and pupils, the public sontiment is erroneous still.

That solemn and invisible agent of the Great God, which has strewed Europe and Asia with corpses, visited our land during the last summer, and our city too; and three or four thousand of its breathless victims were not the whole of its devastations there. I am myself, my lord, a relic spared, to the wonder of many, by the mercy of God; and though it has happened, that, in the Transatlantic voyage which I was advised to take for the restoration of subbath Schools is by no means a subtoff much self-complacency; but the contrary, ver since they were first established in the United tes, were they loveer in proportion to the means joyed of rendering them useful. I am even seed to the conclusion that the interest which is the paresta and teachers is vastly less than it has sen for many years.

I judge, so, first, from my own observation of apils. I find these everywhere attending to their seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely, or for the seans as a matter of course merely or for the seans and the seans as a matter of course merely or for the seans as a matter of find their echo on the western shores of the Mis-

The statistics of the Daughter Institution, I pre-sume, I need not in detail bring before your view. The seventeenth anniversary of that Institution, by the will of God, will be held in New York tomorrow week; and very shortly afterwards, I trust, its Report will take wing and fly across the Atlantic, to the bureau of your Secretary. To that I shall refer the Christian public of Great Britain for some refer the Christian public of Great Britain for some facts, in reference to circles and centres of light there, which infidel commentators never saw, and which infidel pens could never describe. Why should it be, that English and American feeling should not be one, in that sacred unity, to the description of which we have just listened with unmingled delight? Whatever may be the prejudices or dislikes, national or provincial, that may exist on either shore, I know of one renewing element; and it shall bring from the chaos, the light of celestial unity, the light of the love of God. I am a monarchist in relation to the kingdom of Heaven; and I am ist in relation to the kingdom of Heaven; and I am glad to know, that that circle of heavenly light includes in one, and not in more communities, al those who love our Lord Jesus Christ in sin-spair of any other influence than that of the Highest spair of any other influence than that of the Highest producing this unity. I look at other expedients, if taking the lead on this subject, as amongst the dreams of the cloister, and the stupidity of the dark ages. Why, my lord, they might as well attempt the enterprise of tunnelling the Atlantic, and lighting the dark aperture with the scintillations of infidel philosophy, and of thus promoting the mutual intercourse and good feeling of the two Continents. What interest, my lord, can Englishmen have in degrading their own offspring? Just as much as we have in dishonoring our sires. The Christian Religion, my lord, is the grand medium of enlightening the world, and it is an everlasting one; but, as a subordinate one, the English language is not contemptible; for since Babylon was confounded, and its builders were dispersed abroad, I know of no medium through which the sun of Righteousness promises so well to shine on all nations, as that of those whose mother tougue is Chatham's language. I remember to have heard I scarcely know from what respectable authority, that Dr. Waugh once said to an American clergyman who had just returned from a visit to Scotland: "Well, my young friend, how did my countrymen receive you?" "They received me well, Sir," said he, "partly for your sake; partly because I was an American, but more because I was a Christian." "Ah," said the venerable man; "it is Christianity, my dear son, that can bind the world together!" It can bind heaven and earth together; it is the only indissoluthe venerable man; "it is Christianity, my dear son, that can bind the world together!" It can bind heaven and earth together; it is the only indissoluble tie, and it is only that which constitutes the legion of honor of the King of kings. I recollect, too, another sentiment, which was eloquently stated by a Premier of England during a previous reign. "England and America," said be, "England and America, the mother and the daughter, against the world!" How correct this may be as a political maxim, it belongs not to my province, nor to yours, to explain; but I would Christianize the sentiment a little, and introduce it to this platform: "England and America, the mother and the daughter, for the world!" What hurt, Sir, would it do to the analypodes, or to the natives of any clime, where there are men that have souls for whom Jesus Christ died, if they should receive from our hands the volume of that wisdom which has been orthodoxly called, "the Eternal Spirit's vital energy," against which, saith St. Paul, "there is no law?" I do not the substitution of evangelists for stated pastors or three signals ancecas of his ministrations has called forth many others to labor in the same department, concersing some of whom if we must admit that they have done good, we cannot but doubt whether they have not done much more harm. When invited to assist a stated pastor or thrusting themselves forward, without invitation, they have been heady, sanguine, censorious; have aimed to subvert the influence of a Christian pastor, with the restless spirits of his own church, and persons the subsequent calmity. If I must say when and where a radically indiscreet man should preach the Gospel,—I would say seer, nowhere. But if he must admit that they have done good, we cannot but doubt whether they have not done much more harm. When invited the assist a stated pastor or thrusting themselves forward, without invitation, they have heen heady, sanguine, censorious; have aimed to subvert the influence of a Christian pastor, with the restless

a little, and introduce it to this platform: "England counted?" What hurt, Sir, would it do to the antipodes, or to the natives of any clime, where there are men that have souls for whom Jesus Christ died, if they should receive from our hands the volume of that wisdom which has been orthodoxly called, "the Eternal Spirit's vital energy." against which, saith St. Paul, "there is no law?" I do not like, my lord, and America does not like, nullification; but I think legislation would be nullified if di should speak against the influence of the Spirit of God. We have long looked at your operations—read your Reports, and prayed over them in silence—we have rejoiced at your successes, and sympatized in your trials, and rejoiced in the ascendancy of the pure and correct principles of the British and Foreign Bible Society. And, my lord, these principles are ours. We have no false courtesy, that scorns to learn of you; and while we wish not to do less than you, we are willing that you should do more. You have the birth-right, by Heaven's gift. Go on, and fill its measure in the conquest of the world. I believe we have now seventeen power [steam] prioting-presses in operation in Nassau Street, where our Bible Society is located, where we now print 1000 Bibles per day; and adding fractions to integers, we have distributed nearly two millions. The pledge, given very solemnly and with consideration, that we would supply all the famishing districts of our country with copies of the Scripture, has been virtually redeemed. I say virtually; for to some districts, where the influence of Italy prevails, we can have no access. Our income this year will surpass, I believe, 100,000 dollars. I trust the people of America are rising in the love of the cause of the Bible; and while I see, Sir, that the clouds are dispersing, and Heaven's pure light shines more efficiently and simply on our country, I see that the children of enslaved Africa feel an influence which shall make a freeman of the slave, and a servant of Christ of the mas

DR. PORTER ON REVIVALS.

[Continued.]

My third remark is, that any system of means for the promotion of religion, which will supercede, or establish my sustem of a regular, local ministry, must ultimately be deleterious to the churches.

In the Apostolical age, it was indispensable that the few men to whom was committed the work of evangelizing the world, should be travelling preachers. Their first object however, was to establish local churches, with permanent pastors. On the benefits of this system, so worthy of divine, wisdom, so adapted to attach the preacher's affections to his hearers, and theirs to him, and to promote a discriminating, profitable discharge of his duties, I cannot dwell. The happy results of this system have been most conspicuous in those parts of our country where revivals of religion have most prevailed; and where many an anxious sinner has valued beyond all price, the privilege of opening his heart in private to a beloved pastor.

No organization, though devised by God himself, can be expected to operate in our depraved world, without some difficulties. These are so obvious, in the present case, that they need not be suggested. But that will be a day of calamity to our churches, should such a day come, when they shall be willing to exchange a stated pastorship for itinerant and oc-

But that will be a day of calamity to our churches, should such a day come, when they shall be willing to exchange a stated pastorship for itinerant and occasional ministrations. It would sacrifice what the Head of the church has established, as the vital principle of her prosperity. It would strike away the main pillars of the edifice, that incidental props may occupy their place. Just see what would become of civilization account of civilization account of civilization. the main pillars of the edifice, that incidental props may occupy their place. Just see what would become of ministerial responsibility, when the same man should preach but once or a few times to a congregation. How could he know their spiritual wants, or secure their affections, or feel the full obligation of watching for their souls, when his only intercourse with them is the transient sight of their faces from the pulpit? What would become of the whole machinery of Sabbath schools, and Bible classes, and benevolent associations, which can be kept in operation only by the influence of a constant pastoral supervision?

What would become of the pulpit? If it were practicable that timerant ministrations should secure for it in all our towns a permanent and perpetual supply, yet the plan would transform the whole character of public preaching. Hearers would become fond of novelty, fastidious, and capricious in taste. Preachers would cease to be men of study; and instead of being instructive, would become disversive, and declamatory in their sermons. Of necessity, their preaching must be, not appropriate but indefinite and general.

Perhaps you may ask me, to what extent may

Perhaps you may ask me, to what extent may evangelists be employed as assistants to stated pastors, or as substitutes for them? I answer;—in a large congregation, where the ordinary labors of the ministry are as great as one man can possibly sustain, a failure of his health, or a revival among his people, may render it indispensable that he should have help in his work, for weeks or months successively. Such help has often been furnished by the occasional labors of other pastors, who have been consistently and solemn, and thirty-one professed to indulge homests for this particular service, men of God, distinguished for judgment, fervor of piety, and suvatity of temper, should be held in reserve, to labor where they are most needed; as assistants to stated pastors. These men of course should be ordained in ministers; and hold themselves accountable to some regular ecclesiantical body.

About the close of the period which I attempted to describe in former letters, the Rev. Assaute. Nattern treatments of the course of the pastors. With his eminent qualifications for this work, and usefulness in it, I presume you to be already well acquainted. The fact, however, which it is especially to my present purpose to mention, and which probably many of you do not know, is, that it is distinguished itinerant, found no difficulty to labor, as an assistant of stated pastors, without making himself their rival. If in any instance he could not conscientiously coincide in the views, or co-operate in the measures of a pastor, among whose charge he was invited to labor, he did not now sow indefinite and general.

Perhaps you may ask me, to what extent may evangelists be employed as assistants to stated pastors, or as substitutes for them? I answer;—in a large congregation, where the ordinary labors of the ministry are as great as one man can possibly sustain, a failure of his health, or a revival among his popular may results it indiagnosable that he

not conscientiously coincide in the views, or co-operate in the measures of a pastor, among whose charge he was invited to labor, he did not now sow dissension in that church, nor seek to detach their affections from their minister, but quietly withdrew to another place. The consequence was, that the visits of this devoted servant of Christ were always sought, and never dreaded nor regretted by ministers or churches. But the signal success of his ministrations has called forth many others to labor.

As to the substitution of evangelists for stated pas-tors, I have already expressed the opinion that it is always undesirable, when it can be avoided. Can-didates for the ministry are a kind of evangelists, and their services must be employed by vacant churches, in search of pastors. Churches may be so feeble too, that they must be satisfied with occa-sional ministrations of the word, because they can-not have stated executions.

converts being called on to separate themselves from a so feeble too, that they must be satisfied with occasional ministrations of the word, because they cannot have stated pastors.

Perhaps you may farther inquire, how far may conversion of a stated pastors.

Perhaps you may farther inquire, how far may be satisfied with occasional or extraordinary means of religious excitement be relied on as a substitute for the regular, diseased be relied on as a substitute for the regular, diseased be relied on as a substitute for the regular, diseased be relied on as a substitute. Any human arrangement, for example, that supercedes the Christian Sabbath, or that prevents the regular worship of local churches, or the regular influence of local ministers on that day, is an assumption that we are wiser than God. In some of the thinly peopled districts of the south and west, where ministers are few wiser than God. In some of the thinly peopled districts of the south and west, where ministers are few and pluralities are unavoidable, it may be best that several congregations should remain together, at a protracted meeting over the Sabbath. On sacramental occasions, such meetings have always been customery among the scattered Christians of these regions. But in the compact settlements of the country, to admit any principle, which should frustrate the meeting of each congregation with its own pastor, on the Sabbath, because we presume that more sinuers would be converted by bringing six of these congregation with their pastors into one great assembly, on that day, is to exalt a hypothetical theory of our own, above a settled usage of the church founded is should knewlace on any rule of action which christian discretion is at liberty to try experiments. Such as the protection of the conner from Speak the throught into operation, in aid of revivals. And the facts that does the goals require the conversion of sinners. To his head belong to office the pastora into one great assembly, on that day, is to exalt a hypothetical theory of

conferences, Bible Classes, and the whole rounds on occasional exercises, which pastoral enterprise has brought into operation, in aid of revivals. And I will take this opportunity to say that extraordisary means, such as profracted meetings, may be, under the blessing of God, and the guidance of Christian

curate and profound exhibition of these subjects in a moderate compass, nothing better than Dr. W's work can be recommended.

The value of the volume is greatly enhanced by the addition of an eloqueut Sermon by Dr. Skinner, on occasion of Dr. Wison's death. The whole description of Dr. Wison's death. The whole description occasion of Dr. Wison's death. The whole description occasion of Dr. Wison's death. The whole description of Dr. Wison's death. The whole description occasion of Dr. Wison's death. The whole description of Dr. Wison's death. The whole description of a lequeut betting, which I have witnessed in the north and south; and the ample testimony on the same point, given by not a few of the ample testimony on the same point, given by not a few of the traveller, and the notes of california to Japan, the spires of Christian temples of California to Japan, the spires of Christian temples of which the from Nova Zembla to Cape Horn, and from California to Japan, the spires of Christian temples of call the occasion of the ample testimony on the same point, given by not a few of the from Nova Zembla to Cape Horn, and from California to Japan, the spires of Christian temples of call the from Nova Zembla to Cape Horn, and from California to Japan, the spires of Christian temples of c approbation; and I am anxious to distinctly, to prevent misapprehension

churches beware that they do not contract a false taste for preaching, from love of novelty and excite-ment; and after having heard a few extra sermons, complain of ordinary discourses such as their own pastors can prepare, amid the pressing engagements of a revival. And let them beware too, that their religion does not degenerate into mere alternations of zeal and apathy. Let ministers be cautious not to encourage among their people the expectation of only ephemeral revivals, to last but a few days; and shall I add, as a suggestion specially applicable to some parts of our country, let them be cautious whom they introduce to their people, as itinerant, revival preachers,—for such strangers are not al-

ways "angels unawares."
My fourth remark is, that in revivals of religion,

My fourth remark is, that in revivals of religion, great veisdom is requisite on the part of ministers and other Christians, in the treatment of those who are anxious, and those who have recently entertained hopes of their own conversion.

The practical difficulty of this subject, and the different views which good men entertain respecting it, will render it proper for me to express my own opinions more explicitly and at length than I have already done. As preparatory to this, I shall give a few extracts from printed accounts of revivals which occurred chiefly in 1831,—premising that these accounts purport to be written by ministers, that they relate to places in six different States, and that I avoid giving names, because some inconvenience might attend the property of t

During a protracted meeting which is described

neeting that occurred during the past year, and the particular description of which was copied into many of our periodical papers. A mere abstract of this description is sufficient to exhibit the principal facts. "On the first day, Mr. ——, the preacher, said, at the close of his sermon,—'The Gospel offer said, at the close of his sermon,—'The Gospel offer is designed to produce an immediate decision.' Then he called upon all who were determined now to attend to their souls' welfare, to retire to the Lecture room, for conversation and prayer. Near 200 went. On the second day, near 400 were in the anxious meeting. The invitation then given was,—'All who are determined now to yield their hearts to God acceptantly to break down, as whice to God. — All who are determined now to yield their hearts to God, are requested to kneel down, as subjects of prayer. About two thirds of the assembly kneeled, and prayer was made. A similar request being made on a subsequent day, when there were about 300 anxious, and 150 kneeled, in token of their determination, then to cast themselves on God's mercy in Christ Jesus. On a still later day, the determination was expressed by about 200, to become the servants of Jesus Christ. On the last day, if I mistake not, about 400 assembled in the anxious room; the converts being called on to separate themselves from the unxious, about one third declared themselves contests.

Worldly men allow and demand excitement, in the orator, the poet, the statesman, the warrior; any man may be ardent on any subject but religion; while on this subject, they demounce fervor as fanaticism. But how can a subject that properly file all heaven with emotion be properly regarded without emotion on earth? Let excitement come, not from appeals to the passions, but from clear and wird exhibitions of divine trait, and one most formidable obstacle to the salvation of sinners is removed. With these remarks in view, let us come to the facts stated above. What does the gospel require that sinners under the excitement of an awakened conscience, shall do? That they shall repent;—not that they shall purpose to repent, or promise to repent, but—repent. When must they repent? Now. If you turn back to the extracts last given, and ex-

ground of my scruples as to some prevalent modes of preacking. "All who are determined now to yield their hearts to God," &c. The preacher on a former occasion, had spoken of the Gospel as demanding "an immediate decision." What decision? Why to think on religion seriously;—to "attend now to their souls' welfare." All this, doubtless, is well intended, Lut it is not the Apostolic way of pressing immediate obligation. The language is equivocal and vague on a point where the New Testament is perfectly explicit. A serious inquirer might ask,—How much does the preacher mean by my determining "to become the servant in the inmates of the purgatorial regions—behold, as the money was mean by my determining "to become the servant of Jesus Christ?"—determining "now to yield my heart to God?" Does he mean that by so determining the mean that

mean by my determining "to become the servant of Jesus Christ?"—determining "now to yield my heart to God?" Does he mean that by so determining, I do now exercise true repentance? or merely that I resolve to become a penitent? If the latter, I can kneel, &c. for I do thus determine. But if he had said, "All who do at this moment exercise true repentance for sin, are requested to kneel," &c. I should not dare to do it, for I have not sufficient evidence that I do now exercise a penitent heart.

The practical difficulty, and it is very serious, lies here;—some men are in the habit of exhorting their hearers "to an immediate decision,"—"to make up their minds now," &c.,—yet leave it uncertain whether they mean a decision that implies the actual present surrender of the heart to God, by repentance,—or a decision to make religion now the subject of their solemn attention, &c. But betwixt the two things there is an infinite difference. One secures the salvation of the soul; the other leaves it exposed to eternal death. Now if we preach the Gospel as the Apostles did, impenitent men cannot do what we exhort them to do, and yet perish.

But there is a greater difficulty still. "The converts being called on to separate themselves from the anxious, about one third declared themselves converts." So in another case; "The second day of the meeting, the converts and the anxious were called on to separate themselves," &c.

What I object to in these proceedings is, that sinners are encouraged to entertain premature hopes; and that these hopes, true or false, are confirmed by the influence of ministers and churches.

1. The hopes are premature. The settlement of our controversy with God, is a business of awful moment. It respects our whole past life, and our whole eternity to come. The work may be done in a moment, and God may see it to be done effectually, but the proof to ourselves and to other men that: is done, is not the work of a moment, nor of a day. A man or, Monday is a careless sinner. He listens to preaching. On Tues

worted. What is the evidence? None at all;
none, I mean, that is adequate to the momentous
importance of the case. The existence of such evidence is impossible. No voice from heaven has
announced the fact;—if it is a fact, omniscience only
can know it;—for the ordinary principles of evidence cannot reach the case. There has not been
time for this;—the circumstances do not allow it.
The man has been under strong excitement, such
excitement as I have said is properly brought to
bear on the unawakened conscience. But it certainly
is not safe for him to determine, under this state of
mind that he is a Christian. This requires opportunity for calm thought, reading, and examination
into his own heart, and the evidences of grace.
He may be truly born again, and yet be ignorant as He may be truly born again, and yet be ignorant as a child respecting the proper evidences of this

a child respecting the proper evidences of this change.

Of course, 2. If it is premature for him so soon to indulge a hope, it is still more so to proclaim it. Why should be be called upon to "declare himself a convert," while it is impossible that the evidence of this can be such as ought to be satisfactory to his own mind. The measure is "old of awful hazard to mis soft, without any imaginable advantage. When an indiscriminate call is given to a public assembly for the "converts" at a protracted meeting to separate themselves from others, it requires but little acquaintance with revivals, and with men, to know that the confident, the ignorant, and the sanguine will be first in responding to the call; while the judicious, the modest, and the heart-broken, will stand back from so sudden and public an exhibition of themselves.

will stand back from so sudden and public an exhibition of themselves.

3. Another difficulty is, that these hopes, true or false, are confirmed by the influence of ministers and churches. I speak of that class of individuals described above, who are publicly called upon "to declare themselves concerts." In doing this, the understanding is, that they are regarded by the minister as converts; and thence the inference is easy ter as converts; and thence the inference is easy and almost certain on their part, that they are converts. But what is the minister's proof of their being so? He may have found, amid the hurry and excitement of a protracted meeting, opportunity for momentary conversations with them; but the sum of the whole evidence is, that they have a hope. This ought, indeed, to imply, that there is some valid ground of hope, but cannot itself be that ground. Of itself the hope is not the proper evidence that they are converted, nor any part of that evidence.\* A man hopes that he shall be rich, or shall live to old age; is this any proof that he will be rich, or will live to old age? The foolish virgins had a hope; but they had no oil in their lamps.

"Many will say, Lord, Lord, open unto us," who will be shut out of heaven.

What then is the minister's evidence that these individuals are converted? They hope it is so; and he hopes because they do; while, in the case supposed, it is impossible that they or he should have such sections as the beauty of the support of evidence as the nature of the subject demands, to authorize this hope. And yet, as if the minister could judge of hearts by intuition, without liability to mistake, or as if mistake on a subject of eternal moment must be harmless, these persons are announced as "converts," without the epithet "hope-fall "subject of the property of the nonneed as "comerts," without the epithet "hopeful," or any adjunct denoting the necessity of caution in judgment. Indeed, any language implying caution, danger of false hopes, &c., is professedly, not to say contemptuously, discarded from the vocabulary of some, in these times, who glory in being called revival preachers. Perhaps they may have seen some good men who carried caution to excess, but does this justify a heedless, undiscriminating proceedure in themselves? A few fanatical men in the time of Edwards, and at other periods of religious excitement, have professed to decide whether any one is a Christian, by hearing him speak a few words, or even by looking in his face. But Christian sobriety, and common sense demand evidence in judging of ourselves or others. If this is a needless scrupulosity, why did the Apostles incessantly repeat their admonitions against self-deception; "Examine yourselves whether ye he in the faith," —"Prove your own selves."—"Be wateful!" Why did they exhort individuals to keep up this humble, devout self-inspection through life; and exhort christians to the transport of false professors, if it is hort churches to heware of false professors, if it is the control of the professors of the care of the church. The blober of the church. The blober of the church can be a control of the church of the church can be a control of the church of the church can be a control of the church of the church

less scrupulosity, why did the Apostles incessantly repeat their admonitions against self-deception? "Examine yourselves whether ye be in the faith." —"Prove your own selves." —"Be watchful" Why did they exhort individuals to keep up this humble, devout self-inspection through life; and exhort churches to beware of false professors, if it is sufficient evidence of a man's piety, that he entertains a hope? Why did Christ utter his solemn parable about the wise and the foolish builder, if there is no danger that men will build on the sand?

[To be concluded.]

\* There are some striking cases in which the most substituting cases in which the most substitution of real conversion is given by those who have no the last interview, if I mistake the last interview, if I mistake the mistake of t

Christ, the late Rev. Jeremish Hailock, whose name is often repeated in the foregoing plages, he gave me the following statement.

He foregoing plages, he gave me the following statement.

An an area. While he was sheen for a little time after my retrieval. I fell into conversation with a young lady of his family, about the easts of religion among the people, and shout her own feelings on the subject. Her remarks is respect to her own heart, and the way of salvation, gave me very suitactory evidence that she had become a subject of renewing grace, though she indulged on hope respecting herself. When Dr. Burrong returned from his visits, and spoke of those concerning whom he thought there was hapeful eviews hot as one of the number, the state of the subject of t house where several Catholic families lived. Someware that she had become a subject of renewing grace, though the Indiaco in hope respecting hereef. When Dr. Strong returned from his visits, and spoke of those concerning whom he though there was hopeful evidence of a naving change, he mentioned this young lady in his own house, as one of the number, though there was hopeful evidence of a naving change, he mentioned this young lady in his own house, as one of the number, though there was hopeful evidence of a naving change, he mentioned this young lady in his own house, as one of the number, though the saw no ground of hope in her awa experience. I told him that I had conversed with her, and did ness at all regret the work, when the side of the well caved in, and envered him with timbers and rubbish. The father, after a moment of agont, eried out, "My son, are you alive!"—My son, are you alive! here delred—Now said Mr. Hallee't to me, — Durling my superience in your of the Spirit, weals deen the son of the spirit, weals of the spirit, weals deen the son of the spirit, weals deen the son of the spirit, weals of the spirit, weals deen the spirit, weals of the spirit of the spirit of the spirit of

mear the altar be performed mass. In front of his was a broad slanting board. As the moment drew nigh when his prayers were to evoke the tortured souls, the lights were nearly all extinguished. The souls in purgatory, he stated, were to come out from below, from the abyes; and were to appear in a visible form, moving on this board, before him. Presently as the efficiency of the mass began to operate in the inmates of the purgatorial regions—behold, at the bidding of the holy man, and as the money was freely paid—there appeared, black, burned, branded, and seared creatures, crawling slowly and heavily out, on this said slanting board! "A miracle! a miracle!" resounded on all hands! And the holy man's piety being quickened by the heavy sume pouring in upon bim from all parts of the chapel, his prayers educed a great flock of them! The whole board was covered with "the crawling scorched souls!" Our lady, a Protestant, and, of course, very sly, being in the front pew, near by these uncarthly areattered, slyly stooped down—not to pray, but to snatch ease of these messengers from the fire of purgatory; and she succeeded in catching one of them, and put it in her pocket! And when she reached her friend's house pulled it out, and, to the great amazement and edification of her Catholic, friends displayed—A CRAB, in a newly fitted on dress of black velvet!!! This was published under the lady's authority, by an eminent minister of Edinburgh. See Glass. Prot. No. 78.

## Intelligence.

### EVANGELICAL RELIGION IN FRANCE. Bolbec, (Lower Seine,) April 22, 1832.

Bolbec, (Lower Seine,) April 22, 1832.

I wrote you, last year, a letter on the dismissal of M. Monod from the pastoral office. I stated that this pious and faithful pastor, so eminently distinguished by his talents, and who is considered as the most eloquent preacher of the Reformed Church of France, was violently separated from his flock, by an arbitary decision of the government. M. Adolphus Monod has himself published a very interesting sketch of all that has passed for a year in the small evangelical church of Lyons. His pamphlet reached me a few days ago, and much of the information it contains will be interesting to your readers.

ons. His pamphlet reached me a few days ago, and much of the information it contains will be interesting to your readers.

After M. Monod was deposed, he received several calls to settle as pastor or professor, both from Geneva and Lausanne. If this worthy servant of Christ had consulted his own case, he would have accepted some one of those invitations, any of which would have afforded him a sure support for himself and family. But he did not hesitate to sacrifice these temporal advantages, because he helieved, that by remaining where he was, he could be more useful in advancing the kingdom of God. He stayed at Lyons to found there a separate church, and to proclaim there the word of truth. Infidels and Pharisaists had supposed they could stille his powerful voice, by procuring his dismissal from office; but no! this vice now resounds in the midst of them more free and strong than before!

M. Monod administered the communion for the

M. Monod administered the communion for the first time in the chapel, on the 29th of April, of hast year. He invited all who desired to approach the holy table to converse with him previously. In these conversations, he advanced the general princiholy table to converse with him previously. In these conversations, he advanced the general principle: "that the communion ought to be administered to all who make an evangenical profession, and whose life does not plainly belie their profession." He required no clearer proofs of spiritual life; he did not arrogate the sign of deciding that one person is a Christian and another not, when both confess Christ with their mouth, and do not belie this confession by their conduct. "These conversations," adds M. Monod, "have more than one advantage;—they furnish me with an opportunity of speaking to persons who ask to be admitted to the communion more freely than I otherwise could; they teach me also better to appreciate the benefit of the communion, and the spiritual influence which it can exert. I have found by experience that although it is not instituted to save, it can strengthen Christian resolution, and give decision to a conversion. Thus communed on the 29th of April, fifty-five persons. The day was fine, and I know not that my ministry was ever more delightful; delightful in consequence of the exhibition of love; for there were assembled before God and before men the Christians of Lyons, elevated by frateral love.

was ever more delightful; delightful in consequence of the exhibition of love; for there were assembled before God and before men the Christians of Lyons, elevated by fraternal love above the party lines which had heretofore kept them apart; delightful from their number, for surely it was an encouraging beginning that fifty-five persons were thus assembled in a city like Lyons, which the ultra-montaine catholicism reckons among her most ancient fortresses, and where those who are nominally Protestants openly reject the truth of God.

M. Monod explains how he was led successively to provide for the wants of the poor, the religious in-

f that M. Monoid explains how he was led successively to provide for the wants of the poor, the religious instruction of the children, the education of boys, &c. He established also familiar meetings called meetings for questions. "I have thought it would be desirable," he says, "to have public meetings which should at the same time be familiar, in which all could speak and propose questions, and in which the truths of the word of God could be exhibited in a truths of the word of God could be exhibited in a manner adapted to the capacity of all. These reflections have led me to establish a meeting for questions. After singing and prayer, persons who desire any explanations on religious subjects are invited to propose their questions. Then a general conversation takes place upon the subjects presented, which I merely direct, and endeavor to improve for mutual edification. The women bring their work, if they wish, and it is proposed to give the avails of these evenings' work to charitable purposes."

hearts of both have been touched by the grace of God.

A whole family was remarked for some weeks in the chapel for their close attention to preaching. On inquiring for the cause of their coming, it was found that a Christian of M. Monod's flock was in the shop of a hair-dresser, and spoke to him of the Gospel. The hair-dresser did not appear to listen; but a stranger who was present by accident, listened, took the directions to the chapel and attended with his family. So true is it, that it is necessary every where and at all times to seatter the seed of the word, and that God will often make it fall upon good ground at a moment when least expected.

The visits and exhortations of a Christian who traversed the city of Lyons several times, had with the blessing of God, introduced the Gospel into a house where several Catholic families lived. Some declared themselves for the truth, others against it.

The first sought to establish religious meetings in

ver, forgot the mass, and have ever since ded preaching. They now love read the word of God with faith

interest and profit.

for facts show the fruit that has been production facts show the fruit that has been production the blessing of God, by the preaching of Monod. "The number of persons who have affected by my inhistry within the last few ths," he says, "is more considerable than it the says," to my knowledge, in the same space of preached in the church to a much larger Our common arithmetic does not apply to onging to the kingdom of God. It is not

Nothing is better adapted to procure this blessing an the free, frequent and persevering preaching of a truth, the prayers of Christians, their union among emselves, and the example of their lives."

The meetings for questions have shared in the vine blessing. The simple conversations held on see occasions have served not only to enlighten any persons from their infidelity.

Thus has the evangelical church at Lyons been givened and developmed.

fact which M. Monod relates. hat most of those who have recently become efully pious, were formerly Roman Catholics, not Protestants. At first, two thirds of his

specially pious, were formerly Roman Catholics, and not Protestants. At first, two thirds of his flurch were Protestants, and one third converted Catholica. Now, it is the reverse: two thirds of he communicants are converted Catholics, and one bird Protestants. This fact is gratifying, whea it a considered that the vast majority of the French re of the Roman Catholic religion.

M. Monod closes his interesting publication, by calling on Christians in France and abroad, to sid the evangelical church at Lyons. Already, different persons in Switzerland, England and Paris, have sent him generous gifts; but it is easy to see that in the commencement of such an institution, it must require a considerable sum to hire a chapel and school, to support the pastor, to relieve the poor, to support the pastor, to relieve the poor, The subscriptions of Christians in Lyons, nount to six or seven thousand francs; leaving a ficiency of three or four thousand francs to be sup-ied by the contributions of the children of God in

This appeal of M. Monod deserves, in all respects. This appeal of M. Monod deserves, in all respects, to be favorably received. The flock of which he is pastor, is a model, and the advance guard for the Reformed church of France. M. Monod labors with zeal and with success. Perhaps his work is the dawn of an extensive reformation in France. Christians of Paris and other places have been eager to subscribe, when they have become acquainted with the situation of Christians at Lyons. We hope that our brethren of America will not remain indifferent. Subscriptions will be received in New York by Mr. S. V. S. WILDER, and I shall bless God if this letter shall arrest the attention of some God if this letter shall arrest the attention of pious souls in the United States, and procu our brethren at Lyons, both the succor and the era which they ask of the disciples of Christ us aid one another, as becomes members of the same family, and heirs of the same promise. Travellers of a day on this earth, let us march towards eternity, leaning upon each other, and contributing as much as is in our power, to the progress of the kingdom of God.

I am, &c. G. DE F..

We copy from the Smyrna Friend of Youth the following extract of a letter from Dr. Schubert, dated at Munich, Dec. 16, 1832, containing some interesting facts in relation to the religious education and character of King Otho:

existence, since my excellent and royal pupil Prince Otho, whose tutor I was during the space of three years, has left us for Greece. This Prince enters on his present career with such firm reliance on the Almighty, that I am fully convinced his confidence in God cannot be put to shame. "I almost feel as if I had lost a part of my own

in God cannot be put to shame.

"Our venerable monarch (I cannot refrain from relating this anecdote of him.) wrote, when the time was fixed for King Otho's departure for Greece, to Mr. Rote, the Pracidant of the Pratestant upper Consistory fiere, requiring him to procure a detail Chaplain, of genuine evangelical, but by no means of the process of the process of the process of the process of the consistory fiere, requiring him to procure a detail Chaplain, of genuine evangelical, but by no means of the process Chaplain, of genuine evangeneat, but my no means of neological or rationalistic principles, to attend the Protestant soldiers who were destined to accom-pany the new King to Greece. The choice has fallen on an excellent young man, the Rev. Mr. Mayer of Baircuth. The king's Catholic confessor the Rev. Mr. Veingierl, is well disposed towards the B. and F. Bible Society, and takes an interest n its operations. It is a remarkable circumstance that the first modern Greek Testament which I sold out of the consignment of scriptures, that you so kindly sent to me, was purchased for King Otho."

# Schelling's Lectures on Christianity.

I have been favored by an intelligent foreign than account of a series of lectures, which Schelwith an account of a series of lectures, which schelling delivered last year on the subject of Christianity. He imagines that the characteristic traits of Christianity, as a system, may be reduced to three grand principles, each of which was a leading feature in the character of one of the three most prominent apostles. These three principles are the principle of obedience, as shown in St. Peter,—that of projectation, as shown in St. Peter,—and that of prolestation, as shown in St. Paul,—and that of e, as shown in St. John. Schelling conceives that quires the developement of all three in their due proportions. Thus the principle of obedience is the leading characteristic of the Romish Church, but it foolishness? leading characteristic of the Romish Church, but it had been carried to excess by the time of the Reformation, and it was fast bringing the Christian Church into destruction, that church required the aid of one of the counterbalancing principles of Christianity.

The corrective to be applied was the element of protestation. An example of an exercise of this principle, even in the apostolic days, was afforded by St.

Past, and accordingly the Reformers acted on that seemed and article the except formised for its days. example, and applied the remedy furnished by their great prototype. Their principle, again, is liable to very great abuses, and the disunion of Christians caused by the establishment of constant appeals to the right of private judgment, is the evil which an the right of private judgment, is the evil which an undue use of this principle introduces into the Christian world. This principle Schelling conceives now to be exhausted, as far as any useful results are to be attained, and, looking on the state of Christianity, as affected by the abuse of the two principles hitherto most prominently displayed, he feels that the remedy for the evil is to be sought for by the dayslayances of again other elements contained. that the remedy for the evil is to be sought for by the developement of some other element contained in divine revelation itself. That element consists in the principle of love, a principle too much forgot-ten, while the others have been receiving their full development. It is this element which must serve to heal the wounds in the side of the Christian Chu the body of Christ to health and in and to restore the body of Christ to health and in-tegrity; and to this point, therefore, the endeavors of Christians must now be directed. As I only write from a recollection of the conver-sation of one of the hearers of Schelling, I cannot of

sation of one of the nearers of Schelma, I cannot of course vouch for the accuracy of this sketch, though I believe it to be correct in its main points. There is certainly ingenuity in this view, and a fund of thought opened by it for any thoughtful man; and however the reader may be supposed to agree or to discent from these ideas, ke will be gratified in knowing the these determines the latest deciring advanced by research and the contraction. ing the latest doctrines advanced by a man so cele-brated as Schelling. My informant (himself a Rohic) possesses, and is about to publish the a conversation between Schelling and La in the subject of the present divided state in Europe. He himself entertains the most anguine hopes that some means may be devised for uniting the great body. of the Christian Church in one faith, and thus presenting to the assaults of the spirit of infdelity in every part of Europe, such a resistance as zeal and learning, aided by strict union, might establish. He knows that this cannot be effected without conservations on both parts on the side without concessions on both parts, on the side Roman Catholics and of the Protestants also: of the Roman Catholics and of the Protestants also; and he believes that the Roman Catholic Church would be willing to meet the Protestant Churches by great concessions. This was a subject which occupied the attention of Schelling and La Mennais during a very long conference, and certainly two names could scarcely have been better chosen as vouchers, the one that Protestant liberty should not be endangered, the other that the integrity of the Roman Catholic religion sould be maintained. At all events, the publication of a conference on such a subject. the publication of a conference on such a subject, maintained by two men of such distinguished abilities and such high reputation, would be matter of very great interest. —Brilish Magazine.

\* The hopes of a union here attended to are, it is to be feared, a more dream. Yet considering how decided a Romanist La Men-nais is, it will certainly be gary interesting to know what his verty will now analysis. And is know, as one does from this

ANNIVERSARY WEEK FOR THE VALLEY OF THE MIS-

Arrangements have been made to have a series of Arrangements have been made to have a series of anniversaries in Cincinnati, next autumn, similar to those that excite so much interest every spring, in Philadelphia, New York and Boston. The meetings are to commence on Tuesday, the 29th of October. It is proposed to begin with a Sabbath school anniversary, on Tuesday, P. M. and to hold an annual meeting of the Bible Society, in the evening, (at candle lighting.) of the same day. On Wednesday, P. M. a public meeting of the Tract Society; in the evening, one in behalf of the A. B. C. Foreign Missions. On Thursday, P. M. the annual meeting of the Western Education Society, and in the evening, of the Home Missionary Society.

On the morning of each of those days, there will be meetings for consultation, with reference to the best mode of promoting the efficiency and useful-ness of the various benevolent religious institutions

ness of the various benevoeur various of the day.

We expect the interest of most of these anniversaries will be increased, by the presence of one of the Secretaries of each Parent Society, with bis report brought down to October. This we have been encouraged to expect from most of the Parent Societies named above, every autumn, and generally a deputation of efficient, warm friends of these institutions, from the cast. In this way our reports and the second interesting as tutions, from the east. In this way our reports and anniversaries may be as new and interesting as those that have exerted such a happy influence where the Parent Societies are located.

[Cincin. Jour.

CONVERSION OF AN ANTAGONIST.—The Religiou Narrator relates that while the late revival of religion was in progress in Sandy Bluff in the state of Illinois Gen. R———, an infidel of fine talents, was selected his party to meet Mr. P—— in public, and di ove the Bible. He accepted the appointmen and the day was fixed upon, and public notice given. On hat very day, Gen. R——— was baptized by Mr that very day, Gen. R—— was baptized by Mr. P——, in the presence of a deeply affected and immense concourse of people. His powerful mind is now on the side of truth.

SOUTHERN S. S. ENTERPRIZE .- At the late m SOUTHERS S. S. ESTERFIZE.—At the late meeting in Richmond in favor of this enterprize, the Rev. Mr. Plummer addressed the meeting. He had recently visited New England as a Delegate of the American S. S. Union, in behalf of this object. He spoke of the cordial liberality which had been manifested in its support at Boston, Providence, Hartford New Haven, and other places at the North. He had heard that northern people were called but he had heard that northern people were cold—but he found them a hot people—hot enough for him. All his prejudices against New England were removed.

## BOSTON RECORDER. Wednesday, July 31, 1833.

MISSION TO PATAGONIA.

Rev. William Arms of the Andover Theological eminary, and Rev. Titus Coan of the Theological Seminary at Auburn, were ordained at the Park street Meetinghouse on Sabbath evening last, as misleft the city on Monday morning for N. York, where they expect to embark this week for the western coast of that country. They go to a region but very little known, and with which opportunities of intercourse are extremely rare. The information in the possession of the Prudential Committee was such as seemed to call for at least an exploring mission. Messrs. A. and C. go out unmarried.

The exercises were as follows: Introductory Prayer by the Rev. Mr. Fairchild; Sermon by the Rev. Dr. Skinner of Andover: Ordaining Prayer by the Rev. Dr. Jenks; Charge by the Rev. Dr. Fay: Fellowship of the Churches by the Rev. Mr. Blagden: Concluding praper by the Rev. Mr. Linsley The house was crowded, and the exercises of a

very interesting character.

Dr. Skhmor's sext was I Cor. 1: 18. "Fee the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the pow-

After referring to the context, Dr. S. proceeded to

prove and illustrate the following positions:

1. The grand business of ministers is, to preach Some deem the administration of sacred rites of more importance. This passage shows that Paul was not of that opinion.

2. Evangelical preaching is the preaching of the mean here-is evidently used as synonymous with the was, the erucifizion of Christ,-and 2d. That it was such that the views and feelings of men were much divided respecting it. With these remarks in view the preacher went on to say of the preaching here

foolishness, or to whom was it ever the power of God?

been divided respecting it. Who ever thought that, impulse which it needs, a Society has been formed

in comparing the character of Socrates with that of a teacher of truth and righteousness, and died a mar- ness and individual salvation." tyr. Others have been matyrs in the cause of truth. Who thinks it foolishness to die rather than be a

traitor to the truth? The preacher then went on to quote many striking | books. passages relating to atonement by the death of Christ, as exhibiting the true doctrine of the cross; and to show that, in our time as well as in that of the apostles, the preaching of that doctrine is differently estimated among men and has, in itself and in its reception or rejection, the characteristics pointed out by Paul.

3. The eternal destinies of men are according to their estimates of the preaching of the cross. This was a revealed and reasonable truth. Men's views of the atonement were the true test of their moral character.

The preacher concluded with a few Practical Lessons: 1. All men should statelly attend on preaching. 2. They should take heed what they hear. 3. They should take heed how they hear. 4. No new revelation need be given to show who are the heirs of Heaven and who the heirs of Hell. 5. With what importance does the work of the ministry seem

invested! The Sermon was about an hour and a half long, and was listened to with unabated interest to the end. It was a combination of acute and logical argument and impressive appeal. that it would seem dificult for any ingenuity or hardihood to resist or evade.

# HARVARD UNIVERSITY.

Perhaps some other facts which we learn from the Catalogue may assist to answer the question with which our remarks last week were concluded.

About seven-eighths of the students, at least, from places where there are Unitarian Societies.\* There are on the Catalogue 188 students from New England, Massachusetts included; and among them all there are not more than a dozen from towns in which Unitarian Societies do not exist. There are 17 from New England, exclusive of Massachusetts; and there are Unitarian Societies in the towns to which at least 14 of them belong. All but about 8 -we are not sure that so many should be excepted of the 171 Massachusetts students, are from the bosom of Unitarian communities. It is probable that most of those whom we have put down as ex-

ceptions, are in fact sent by Unitarians, who are and, every body knows, in many orthodox parish es in this state, and scattered, here and there, it

most parts of the country.

The character of an institution may perhaps better decided by inquiring whose children are sent to it, than in any other way. We doubt whether the application of this test would show any other College in the United States to be so completely secarian as Harvard. Of course we cannot pretend to speak positively on this point; but when we think of the abundant means of instruction at Cambridge, the number and ability of the Professors and Tu-tors, -the excellent apparatus of all kinds, &c.-the number of Unitarians and persons who have Unitarian friends in this vicinity, that are to be found in tonished to find that there are not more students from

beyond the sphere of evident Unitarian influence. ought to be so managed as to be made thus exclusivesubservient to the interests of a sect in a corner of Massachusetts.

## INTERESTING FROM FRANCE.

The account of the Protestant Bible Society of Paris, and the remarks of the Paris religious Journals on its want of efficiency, published in our paper a few weeks since, will be recollected. We have now the most conclusive evidence that the views there expressed were those, not of a few in dividuals merely, but of the active evangelical Christians of Paris as a body. A Society has been formed on the most Catholic basis, under the title of

THE FRENCH AND FOREIGN BIRLE SOCIETY. which seems ready, with the kindred institut of England and the United States, to enter with a truly Christian spirit upon the great work of circuating the Holy Scriptures among men of every nation and every name. To acquaint our readers more fully with its views, we translate from the Archives du Christianisme of May 25, the following " CIRCULAR.

"The last command which our Lord Jesus Christ gave to his apostles was that to make known the Gospel to all nations,—no matter in what part of the earth they dwell, what religion they profess, or to what degree of civilization they have attained. If in this command is contained the germ of evangelical missions, does it not also include that of the circulation of the Holy Scriptures in all parts of the world?

"The Bible cause may be considered in two different relations :- 1st, as designed to supply the want sionaries of the A. B. C. F. M. to Patagonia. They of the sacred books in the country or the religious communion in the bosom of which sacrifices are made for its support; -it is then a local or denominational undertaking; but, although limited, important, and worthy the support of all within the sphere of its operations who may be able to aid it;-2dly. as looking to the habitable globe as the field to be fertilized by the Word, and aiming to give the Sacred Scriptures - to all men, whatever may be their creed,-for all creeds ought to be brought into har mony with revealed truth: so considered, it is a general cause, which knows no limits,—which embraces foreign countries as well as that in which is its cen tre of operations .- and which extends its labors not only to all Christian denominations, but also to those who do not bear the Christian name.

Thus far hardly any attention has been given in relations. Political circumstances have for a long time restricted the operations of societies for the dissemination of the Scriptures: but now the moment seems to have arrived for prosecuting these labors on a more extensive scale. The wish not to confine them to one or two denominations only-denominations that constitute but a small miority in a country of 32,000,000 inhabitants,-has been often expressed. It may with propriety be asked whether the Christians of France ought not to feel themcross. The preaching of the cross-whatever it may selves strongly urged to make efforts and sacrifices for distributing the Bible among the immense majorpreaching of the Gospel. Two preliminary remarks ity of their countrymen. And besides, our geogra-were made respecting it; 1st. That the grand subject phical position, our language, and the intercourse begun by our missionaries, give us facilities for sending the Holy Word into countries not so easily accessible to others; and these facilities, given us by Providence, seem to impose on us imperative obligations. There are other countries on which we ex-(1.) That it was not merely teaching the doctrines of ert a social influence that can be salutary only when natural religion. Whoever esteemed such preaching a religious influence accompanies it. It is time for

us to think of this. (2.) It was not merely inculcating the principles of morality. Infidels do that. Mankind have never purpose of giving to the Bible cause in France the at Paris under the title of The French and Foreign (3.) It was not preaching the character and ex- Bible Society. It invites the aid of all Christians, ample of Christ, merely. Few had been more elo- to whatever denomination they may belong. The quent on those topics than was the French libertine subjoined Constitution will sufficiently explain its object,-an object that surely ought to enlist the sympathies of all who know that in the Word of (4.) It was not simply preaching that Christ was God alone are found the conditions of public happi-

Art. 1. The object of the French and Foreign Bible Society, like that of the Societies alreidy existing, is, to circulate the Holy Scriptures without note or comment.

2. The Society shall not distribute the Apocryphal

ooks.
3. The Society aims to circulate the Sacred Writings,

3. The Society aims to circulate the Sacred Writings, not only in France, but also, as far as God may give the ability, in foreign countries.

4. Every annual subscriber to the funds of the society shall be a member, and remain such as long as the subscription shall be continued.

5. Every donor of 200 fr. shall be a member for life.

6. The funds of the Society shall be used in printing and purchasing Bibbes and New Testaments, to be sold at coat, or distributing gratuiteusly or at a reduced price to the poor. They may also be employed in the translation and publication of the Holy Scriptures in foreign languages.

7. The management of the affairs of the Society shall be entrusted to a Committee of members, to consist of a President, four Secretaries, a treasurer, and fourteen, or

ore, others.

8. The President shall be chosen for life.

The Pressures shall be chosen for life.

The Treasarre shall be chosen for two years; at the expiration of which he shall be re-eligible.

The Secretaries and other members shall be elected for two years, but in such a way that one-half of them shall go out of the office at the end of each year; and shall also he received.

All elections are to be made by the Society at a oneral meeting, on nomination from the Committee.

10. The Committee shall meet at least once a month.

11. The Society shall hold a general meeting annually, or receive the Report of the proceedings of the year.

12. The labors of the Committee shall be gratuiteas.

President, P. A. Stapfer. Secretaries, Messrs, Juillerat-Chasseur, Henry

Lutteroth, Frederick Monod, and Henry Pyt. Treasurer, Mr. Hollard, Sen. Among the other members of the Committee as

Henry Grandnierre, J. Stoddard, and Mark Wilks. Evangelical Christians in France are beginning to act with new freedom and efficiency. The prosperity of the Tract and Missionary Societies-the prodings of the eloquent and devoted Monod at Lyons, of which an account will be found in another col-umn,—the new Theological School and the Evangelical Society at Geneva-the organization of the Evangelical Society for France, mentioned in our last-and now, the establishment of a Bible Society in the same spirit and on the same Catholic princ ples, -show that Christianity is developing its end gies on the continent with the most encouraging effect, wherever it is not under the constraint or restraint of legal provisions and ecclesiastical estab-

CONGREGATIONALISM IN ENGLAND.

The first annual general meeting of the Congrega-London on the 7th May, and by adjournment on the 8th and 10th. There were present 66 ministers (delegates and members), 28 lay delegates, and 55 visiters (27 ministers, 16 laymen, and 12 divinity students.) Among the visiters were the Rev. Dr. Cox and Rev. A. G. Frazer, of New York, and Rev. C. Colton of the United States. Dr. Cox, on being intro duced, made a brief address, and was conducted to a seat next the chair. Rev. Joseph Gilbert of Not tingham presided. A letter was read from the Rev. Dr. Morrison, of China, congratulating the Union on its formation, and expressing his conviction that the Congregational form of Church Government all parts of the country, and the number also of was, besides being more Scriptural, more adapte those who care little for religion if only their sons than any other for planting Christianity in heathen can have good literary advantages,-we are are as- lands, on account of its being more simple and less sectarian. The longer be lived, the more he saw of the evils resulting from the exclusive pretension Surely no man can doubt whether an institution of Episcopacy. He mentioned the formation of so endowed by, and under the control of the state, two Congregational churches, -one of them embracing seven Chinese converts .- The Rev. Dr. Wardlaw, a member of the Congregational Union of Scotland, expressed his delight at the formation of the English Union and his confident expectation of happy results-entering at some length into the history and principles of the Scottish Union, which had

now existed for twenty-one years. As one object of the Union is to establish frater nal correspondence with other bodies of Christia throughout the world, it was recommended to the Committee to make the requisite arrangements for endeavoring to procure two or three brethren to proceed to America, in the spring of 1834, to attend at the meetings of the General Assembly at Philadelphia, and also at such meetings of the Congregation alists of New England as they may be able to visit.

A Declaration of Faith and Order was adopted, with the distinct understanding that it is not inten ed as a creed for subscription. This document is not published in the Congregational Magazine, from which our information is derived; but is to appear in a separate form, with an introductory historical sketch, and an Appendix of statistics, &c.

Among the resolutions adopted were the following on the subject of the public grievances of Congregational and other Dissenters.

That in harmony with the suggestion in the report of the Committee, relative to the public grievances, under which the Congregational Body, in common with Protes-tant Dissenters of other denominations, now labor, it is the epinion of this meeting,

1. That the Institutions of the Gospel ordained by the

That the Institutions of the Gospet ordainer by the Lord Jesus Christ, "as head of his body, the church," being sufficient for their own purposes, without the rid of civil power, the application of this power for the enforcement of those Institutions, must be considered as a reflec-tion on the wisdom of Christ, and a grievous offence against

tion on the wisdom of Christ, and a grievous offence against his supreme authority in the church.

2. That it is deeply to be lamented that any persons professing Christianity, should at any period, either in ancient or modern times, have resorted to the unlawful expedient of soliciting the interposition of the secular power for the maintenance of Christian doctrine or discipline, or for the establishment and support of the Christian worship and ministry. and ministry.

3. That it is incumbent on all who value the bonor an

3. That it is incumbent on all who value the bonor and glory of "the Lord, our Lawgiver, King and Judge," to deny and protest against this interference with the sole and supreme authority of Christ in his Church.

4. That, in agreement with their ancient testimonies and confessions, it is especially the daty of the Congregational Body, while appealing to their uniform loyalty and patriotism, openly to protest with meckness, but at the same time with firmness and unanimity, against this fearful aberration from the purity of the Gospel church; and to proffer their most cordial congratulations to those associations and churches of other denominations which have recently avowed their profession of the same great and fundamental statements of the same great and fundamental statements.

5. That the Congregational Bedy in England and Wales in common with other Dissenting Bodies, have to complain of various grievances, under which they have long labor-

ed; viz.

First, the contempt and persecution which they frequent ly experience from the members, but more particularly from some dignitaries, and other functionaries of the Epis-copal body of professing Christians, established by law and which they consider as naturally resulting from tha

and which they consider as naturally resulting from that legal establishment.

Secondly, The exclusion of themselves and their children from many public schools of learning, and from the Universities of Oxford and Cambridge, as well as their intended exclusion from the new University of Durham; by the imposition of degrading conditions of an ecclesiastical nature connected with the Establishment, while in the University of London, the only one in England where such ture connected with the Establishment, while niversity of London, the only one in England whe liberal restrictions do not exist, they are prevente staining literary degrees, by the want of a charter oned, as it is understood, by the opposition of the

rect and indirect, in the shape of Easter-dues, Mortuar fees, Church-rates, Surplice-fees, the assessment of the Chapels, the Church-rate, and Tithes as now appropriate and collected, &c. &c. toward the maintenance of a did Ecclesiastical Establishment, whose very existen their principles and profession they voluntarily maintain their own worship and ministry, they are compelled by law to pay equally with those who approve of the established form. They are moreover, also exposed to the temptation of sinful compliance with religious ordinaces of merely human invention; and as the language of actions is more powerful and expressive than that of words, by the payment of such ecclesiastical demands they expose themselves to the charge or the consciousness of denying the sole ecclesiastical supremacy of Christ, and of acknowledging the supremacy of a temporal monarch, as head of the church: or, if they refuse payment, and suffer distraint of goods, they are not only liable to greater loss and vexation, but appear to be contumelious and disaffected subjects.

subjects.

Fourthly, The difficulty of establishing a legitimate claim to their inheritances and possessions, by the le-requirement of a certificate of baptism by a Minister of Established Church, instead of a certificate of the time birth only, by partise competent to testify the fact. Fifthly, The refusal of the right of interring their de-coording to their forms in the public sweetship bears

according to their forms, in the public parochial burying grounds, to the purchase and consecration of which they are required to contribute equally with the members of the Establishment.

ne Establishment.
Sixthly, The necessity of conforming to objectionable life. Sixthly, The necessity of conforming to tographics rinting rites and ceremonies in the celebration of marriage, a rice to violation of their religious sentiments and religious ibernalation since, so far as the State is concerned, marriage is an exist contract, for the performance of which, nothing since, so far as the State is concerned, instruged civil contract, for the performance of which, nothing but a civil form and sanction should be required; leaving all denominations of religion at liberty to employ their own forms and their own ministers for the religious celebra

tion of the act.

6. That is pursuance of the 7th object of the Union, viz. to assist is maintaining and enlarging the civil rights of Protestant Dissenters, there appears at the present crissis, to be an imperative call on his Body, to make stremeous efforts, in conjunction with other Dissenters, to obtain relief from those heavy hardens and humiliating and unjust impositions which they have lone endured.

impositions which they have long endured.
7. That the Committee of the Union be requested to prepare a petition in accordance with these resolutions, to be presented to Parliament as soon as convenient, praying for the speedy redress of our grievances.

# INTELLIGENCE.

We do not very often meet with any thing definite respecting the present state of the Unitarian Creed. The folowing information, which we copy from the Register of

lowing information, which we copy from the Register of Saturday, is of some importance.

UNIVERAL RESTORATION.—In a notice of Miss Marineau's Prize Essays, the Dover Monitor expresses the following sentiments, to which we cordially respond. We believe they represent the views of a large and increasing body of Christians, not only among Unitarians but among almost every other denomination—Calvinists of the old echool alone excepted. We are strongly inclined to the opinion, that the progress of theology will bring a great number of amprejudiced inquirers an te this common ground, an event as we think, devoutly to be wished.

'Miss M. is moreover, a decided Restorationist and in

miss M. is moreover, a decided Restorationist, and, in 'Miss M. is moreover, a decided Restorationist, and, in our opinion, the introduction and defence of this doctrine, is the weakest part of the volume before us. She undertakes to prove toe much. According to our apprehension of the Scriptures, Christ did not reveal any thing definite with regard to the duration of future punishment. He haght the only important and the all important trath, that there is one decade been happiness without boliness. The object of his Geopal is to recoacile men to God and make them heirs of eternal life, by producing repentance and takes to the constant parties.

wicked, and of bliss to the godly. The duration of the panishment of sin, forms no part of the revolution of Jesus. And we deem it desirable, for obvious reasons, to be careful on this point not to be 'wise above what is written.' It is enough for man to know that he cannot be at peace with God until he is good.'

Those who take this ground will find it necessary t maintain also that the duration of future bles forms no part of the revelation of Jesus."

## Dr. Porter on Slavery & African Colonization

Andorer Theol. Seminary, July 10, 1833.
REV. Dr. PORTER.—Dear Sir, -The Committee of Colonization of the Society of Inquiry in this Seminary, are desirous of obtaining for themselves and their fellow students, and of circulating through the community, any information in regard to the particular field of investiga-tion assigned to them, which may be fitted to awaken deeper interest in this department of Christian benevolen As you have just returned from the South, where you have been spending several months; and as you ha different times beretofore visited that part of the country, the Committee would respectfully request that you wo tion of the state of things there has led you to take of several important topics relating to Slavery and African Colonization. The topics which seem to the Committee especially worthy of notice are the following: The probable effect of the immediate emancipation of the slaves at the South; the influence on the South, of efforts in this quarter, by means of anti-slavery Societies, publica-tions, &c., to promote the abolition of slavery,-paricularly the effect of these efforts on the slave popul ation;—and the influence of the American Coloniza-ion Society on the condition and prospects of the colored population at the South.

By giving us your views on these topics, and any otl ers which it may seem to you proper to notice, you will gratify not only the Committee who now address you, t the students in general, a very large majority, nearly r quite nine-tenths of whom, are friends of the America Colonization Society. In behalf of the Committee

Colonization. Yours, very respectfully,
As A D. SMITH, Secretary. DR. PORTER'S REPLY.

DEAR SIR,—I should have given an earlier reply your note, but for unavoidable engagements, inident to my late absence from home. The same engagements will require the reply which I now give to be briefer than the importance of the subject may seem to demand. In all my intercourse with the South, I have rather avoided than invited liscussion on the subject of slavery, because the in rinsic difficulties of the subject are great, and beause the interference of northern or of any foreign ty, and to adopt such other means as the nfluence, respecting it, is attended with peculiar Yet I have settled opinions on all the points which you mention, and am not aware of any good reason why I should scruple to express these

pinions in compliance with your request.

In accordance with what I suppose to be the niversal sentiment of enlightened men in the Northern States, and to no small extent in the Southern too, I think slavery a very great national the character of a Society over which JAMES Me evil. The reasons why I think so, are too many to son presides, and of which CHIEF JUSTICE M. exhibited at large, or even to be mentioned in this note. But I cannot doubt that the deleterious influence of slavery on the moral, intellectual, so- they have expressed publicly their hope that its ial, political, and pecuniary interests of every receive support from the State Legislatures and nity where this system prevails, must, at no distant day, be so unquestionable, and so appalling, that there can be but one opinion on the subject in ed by the benevolent, the patriotic and pious

every quarter of the country.

But you inquire, "What would be the probable

As I understand the phrase " immediate emanciation," the thing is not inexpedient merely, but of others, greatly improved their condition at mpossible. This any man must know, who has een personally conversant with the subject.

Will it be said that Congress, by a sweeping nactment, might abolish slavery in one month through the United States? Congress will not do They have distinctly and often disclaimed

their right to do it Will it be said that the slave-holding States must. each for itself, forthwith abolish by law its own system of slavery? Who will execute this law, or who will make it, while the great majority of its citizens are opposed to the measure? Will it be said, the 150 miles on the African coast, that the entiment of its citizens ought to be correct- ricans in the vicinity of the Colony are in ed? But while it remains as it is, how is immediate

abolition of slavery to be effected? Still some may inquire, Suppose the thing to be them, concur in their opinion: actually done, either with or without the consent of the masters, so that in one month all the slaves in Colonization on a scale of vast utility, has the country should be free, what would be the consequence? To predict this with certainty, is beyond the province of human foresight. No event analogous to this has occurred since the world began; fluence upon the destinies of our free color and therefore no page of its history sheds on the ulation, in the powerful inducements which it subject the light of experience. The most sober sents for the voluntary emancipation of theese and industrious part of these manumitted slaves, in its promised benefits to our own country doubtless might be employed as the laboring peac- greater blessings which by establishing Chris antry of the country. Others, through indolence and intemperance, would die and putrify, like the ea, your Committee view it as full of interest. frogs of Egypt. Others would betake themselves mirably adapted to accomplish, by the most to forests and fastnesses, and live by plunder. These would be hunted, and manacled and shot, by white men, in self-defence; till the bolder spirits among them, ripe for treason and violence, would organize an army of outlaws daring enough to exe- and elevation of the people of color, in the ute purposes of desperate villany, at the thought of which we can at present hope to see uni of which the heart shudders.

A general emancipation of slaves, therefore, to be onsistent with such a regard to their good, and the and of every State in this Union. public good, as humanity and religion demand, The consideration that the scheme properties that the scheme properties are thus far successfully prosecuted by this omplished by a wise system of moral influence, received the sanction of the wisest and and of prospective legislation, and must allow op- our Southern States, where every quantum our southern States, where every quantum or southern states are so that the southern states are southern states and the southern states are so that the southern states are so that the southern states are so that southern states are so portunity for a preparatory change in the habits of to the condition and interests of our whole community.

the South, of efforts in this quarter, by means of anti- the favor and liberality of our citizens. slavery societies, publications, &c., to promote the Committee believe there exists, gene abolition of slavery,-particularly the effect of these in Massachusetts or New England. efforts on the slave population."

the people of non-slaveholding states, the right to dent, that the earnest and generous think for themselves on this subject. But they say, our community will not be withheld from We did not create slavery. It came down to us as proved by our Southen brethren for the a colonial inheritance from the mother country; and the capidity of slave-dealers in the North, contributed to fasten it upon us. Here it is, an incubus, as you think, and as many of us think, on the energies been done by the American Coloni and enterprize of our people; but the system is so interwoven with all our habits, that immediate terprize, and its scanty resources, to abolition of it would tear up the foundations of society. We cannot, therefore, think it consistent with those obligations of kindness and generosity novery remote period, be seen in the and good neighborhood, which citizens of the same and moral renovation of Africa, the re country owe to each other, for men who are as ig- sands of her exiled children to her shot norant of the intrinsic delicacies of this subject, as growing prospects of numerous coloni they are remote from participat ion in its dangers coast, founded by American benevole and difficulties, to seize every opportunity of casting substitute among her untutored and long

form an anti-slavery Society, let them proceed ac- everywhere, in that land of darkness, sch cording to clavated Christian principles. All rash es and all those glorious Institutions that denunciation, all acrimonious epithets, all disposi- to adorn the domain of a free, civilized and tion to distort single acts of cruelty into a general imputation on holders of slaves, are unwise and unjust. Like the caricatures of English travellers in learn that the colonists are actively en this country, they provoke resentment without doing any imaginable good. If such Societies choose to advocate their own principles through the press,

sober argument, and send their publications, not orable and oper servants, but in the most hon manner, to their masters. All inflammatory state ments, addressed to the former, or tending to exci them to rapine and bloodshed, if they do their authors to indictment at common law for mi demeanor, certainly deserve the reprobation of enlightened community. Deeply as I deplore existence of slavery in my native country, I cann ope to see its extinction, till the m for such a result shall be taken by the mas selves; and I am certain that this result must indefinitely retarded, by all rash and violent in ference from other quarters. Insubordinational slaves, and of course increased rigor from nasters, will be the natural consequences of si interference.

As to your third inquiry, respecting the influence the American Colonization Society,—I must remain but briefly. In 1815, if I mistake not, the Rei Samuel J. Mills returned from New Orleans thr the Southern Atlantic States, with his far-reachi eye of benevolence fixed on this subject. After consultation with a few friends, and much prayer God, his mind became settled; and as I have a ways understood, by the joint labors of himself and Rev. Dr. Finley, as primary instruments, the Col. onzation Society was established. It is needless and unseasonable here to discuss the principles, or the his tory of that Society. To say that it cannot prove dequate and immediate remedy for slavery is in opinion only to say there is no such remedy. It has in motion a train of causes, that have already proced, and that promise by the blessing of God, more extensively to produce, important res behalf of the African race.

It is my earnest hope, that in their efforts. cieties or individuals, to promote the welfare of race, good men, live where they may in our o mon country, will act with a comprehensive vi all the great interests involved; and will es avoid such collisions of influence, as will fr all the good purposes at which they aim.

With best regards to the Committee in who half you have written, I am, very affectionat

Yours, &c. E. Portes
Theological Seminary, Andorer, July 27, 1853.

### For the Boston Rec COLONIZATION SOCIETY.

The undersigned having been appoin meeting of their fellow citizens a Cor pare a brief address to the people of this state, in behalf of the American Coloniza deem expedient, to obtain by subscriptions nations, the amount of ten thousand dollars cause, beg leave in the discharge of this d submit a few considerations, which they trust be deemed sufficient to justify an immediate, ral and earnest effort to increase the reso

this Institution,
The Committee will attempt no SHALL is a Vice President-and to which both eminent men have made generous donatio

national government.

It is not to be denied that the Society that from the great community of these thro this Union it has mainly derived support:

That the people of color who have sought and emigrated under its direction to Liberia. according to their own testimony and the te acter:

(about 1000) have been mannmitted, and t its agency, settled in freedom and prosperit beria-while many others are ready to be

to its care: That no one has shown or can show that the lic have experienced detriment from the p

That the Slave Trade has through its effor pearly if not entirely banished from an judgment greatly benefited by its estr and that disinterested strangers who has

That the practicability of the

Whether then the Society be regarded in stitutions upon her shores it must confer upon jectionable means, a work of vast and en utility to mankind.

Nor should it be forgotten, that this so poses the only plan for the general impro affections and contributions of benevolent in religious denominations, of every politica

tion is surrounded with difficulty, s Your next inquiry respects; " The influence on mends it, in the judgment of your to disturb or interfere with the peculiar Intelligent men in the South, do not deny to of the States of the South, they are eq acknowledged evils and the advance

great common cause of human improve Your Committee are convinced that considering its recent origin, the difficu grounds for expectation of far greater that the results of its philanthropic lake firehands into the midst of our people.

If men in Pennsylvania or Vermont choose to of a powerful and lawful commerce, tribes for the infamous slave trade, the

> Our commercial community may and American manufactured skill and ago industry for the dye-woods, ivory, hider, gold

he nett profits on the two , passing through the hand ary 1st, 1826, to June 15th 929, the exports of African 0.000: in 1831, 46 vessel rican, visited the Colony. orts was \$38,911. In advanced .- During the May, 1332, 59 vessels had v which were American. The od amounted to \$125,549, the the produce on hand, Jane 400. New and important antly opening into the inte be gratifying to know, Africans in the vicinity of ) have already placed th ion and laws of the Col ation, that no deeply four system of superstition st version to Christiani is already laid open a mo ield for Christian exertion committee would state address, that owing to Colonization Society, in even hundred persons du more than a year past, th on have been exhausted, rous respectable perso cation for assistance, it special efforts shall be m es of the Society.

d while we are urged at a time when more th such aid is required, o general and earnest e nade in our city and

that under these circum to raise ten thousand d receive the well nigh up eir fellow citizens. An a object of charity, they r been made in vain to the And when made as in licted people, seeking ht an asylum on a di where they may secu posterity, through all tin highly prize, to impart

en the knowledge a mon salvation, your conts will feel its power, a selves the privilege of co ast, to a cause so worth highest efforts of every virtue and happing A. H. EVERETT, AMUEL DORR.

HARLES TAPPAN. HENRY HOMES, Moses Grant, E. S. Ganett, G. W. Blagden, NEW PUBLIC ther and the Lutheran Re rr, M. A. 2 vols. Harper nes 3 and 4 of Harper's Scott is a son of the w

elf familiar with the sul re he undertook them, ubject to be compared v eral usefulness. The Ielancthon, prefixed, ar on excellence. For sa e Principles of Christian ng the Doctrines, Duties, ions of the Christian Relig D., F. R. S. Philadelph

name of a scientific of this work an author which they would not decidedly evangelical the author notices er,-a young lady of a cultivated mind, and o Her pastor, the Rev. triking features of her her peculiar delicacy , as its natural fruit, gre r spiritual state, and her God. Her impressions glory were deep and sole

n the adaptation of Extern Condition of Man, principally of his Wants, and the Faculties. By Jons Kindelphin, Carey, Len, an is is the second of the B author's aim is rather He assumes the truth h respect indeed"-he a disbelief in the basis ever feel assured, as in

unt for the external pro the supposition of the sin involves an intellec

sin involves an intellection for the Deity of Christ provided in a familiar manner schof England. With a fiz, by BENJAMIN COWES II and Brown. Distinct Songs for Social sac of Families and Priverivals; to Missionary in cert, and to the other occ Words and Music arrass of Utien, and Lowell. Hendee, & Co. Boston. onsiderable number o as of the Music, in this al. The names of the end it to all lovers of houghts on Marriage: ib Obligations of the Marria the works of the Rev. es Loring. his volume contains five

d at different times by author, viz. An Es ual Duties of Husbands ocate—A charge intent to the wife of a mini sband-Domestic Ha rley's Magazine. Rost numbers for the first me volume with an ne People's Magazine. ert I. may be had in a p

rnole's Library of the old. William Jackson. o. I. contains a fine

ing other articles, part ing.

red, after a little dela Ith and absence of the and article on Idumes a the Editor; a translation to the Paulous by Prof

ry 1st, 1826, to June 15th, 1826, was \$30,786. 829, the exports of African products amounted

60,000; in 1831, 46 vessels, 21 of which were

an, visited the Colony, and the amount of

was \$33,911. In 1832, its commerce

hich were American. The exports during this

amounted to \$125,549, the imports to \$80,000,

the produce on hand, January 1st. 1882, was

to those who duly estimate the Missionary cause.

aly opening into the interior.

New and important avenues of trade are

more than a year past, the funds of the Insti-

have been exhausted, and at a time when

rous respectable persons of color are making

ation for assistance, it cannot be granted un-

that under these circumstances, the proposed to raise ten thousand dollars for this cause,

eceive the well nigh unanimous approbation fellow citizens. An appeal in behalf of any

bject of charity, they rejoice to sny, has sel-

been made in vain to the people of Massachu-

HENRY CODMAN.

and the Lutheran Reformation.—By JOHN I. A. 2 vols. Harpers, N. Y. (constituting 3 and 4 of Harper's Theological Library.)

Scott is a son of the well known commenta-

nd as the continuator of Milnor, had made

of familiar with the subject of these volumes

he undertook them. There is no work on bject to be compared with this in adaptation

eral usefulness. The portraits of Luther

ancthon, prefixed, are in a style of very un-

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Principles of Christian Philosophy, contain-

of the Christian Religion. By John Burns, F. R. S. Philadelphia, Carey, Lea, and

e of a scientific layman will give to the

s of this work an authority and influence with which they would not otherwise possess. It

decidedly evangelical character. In an Ap-

ultivated mind, and of humble and devoted

Her pastor, the Rev. Dr. Smyth, mentions

riking features of her character. "The one

God. Her impressions of the Divine presence glory were deep and solemnizing."

the adaptation of External Nature to the Physi-

of his Wants, and the exercise of his Intellec-aculties. By John Kidd, M. D., F. R. S.

is is the second of the Bridgewater Treatises.

hor's aim is 'rather illustration than argu-

He assumes the truth of Revealed Religion.

respect indeed"-he remarks in the Preface

ver feel assured, as in another place he has

sed himself, that, however easy it may be to

the supposition of the existence of intellectual

itself Brown.

itself Songs for Social Worship: adapted to of Families and Private Circles in seasons vals; to Missionary needings, to the Monthly, and to the other occasions of special interfords and Music arranged by Thomas Hast Utica, and Lowell Mason of Boston. Caradec, & Co. Boston.

siderable number of the poetical pieces, as

The names of the compilers sufficiently

ights on Marriage: illustrating the Prinicples ligations of the Marriage Relation. Arranged to works of the Rev. William Jay. Boston,

volume contains five distinct articles; pub-

s of the Music, in this neat little volume, are

it to all lovers of Sacred Song.

n involves an intellectual absurdity."

the with reference to the

of Min. pr

her'peculiar delicacy of conscience; and the as its natural fruit, great diffidence in regard

HENRY CODMAN,
ISAAC MANSFIELD,
CHARLES STODDARD,
HENRY HILL,
H. H. HUGGEFORD,
T. B. COOLIDGE,
B. B. THATCHER,

A. H. EVERETT.

GANETT,

W. BLAGDEN.

EL DORR

aw for mis must be

> be gratifying to know, that many of the na-Africans in the vicinity of Liberia, (10,000 at have already placed themselves under the on and laws of the Colony, that they desire tion, that no deeply founded or strongly forsystem of superstition stands in the way of version to Christianity, and that among s already laid open a most wide and promisprayer M committee would state, before concluding address, that owing to the heavy expenses , the Celarily incurred by the Managers of the Ameri-Colonization Society, in aiding the emigration even hundred persons during the period of a or the his

> pecial efforts shall be made to augment the rend while we are urged to assist this great at a time when more than any other since its such aid is required, it should be recollected. fare of thi general and earnest effort has at any time nade in our city and State for its advancesive view

rill especially will frustrate

And when made as in this case in behalf of Micted people, seeking as our fathers once ght an asylum on a distant and uncivilized e, where they may secure for themselves and osterity, through all time, blessings like those highly prize, to impart to their more wretchhren the knowledge and the hope of the great on salvation, your committee trust, that all will feel its power, and that none will deny ers to aid its selves the privilege of contributing something, ast, to a cause so worthy of the best affections is duty, to trust will ighest efforts of every friend of human freeue and happiness.

JAMES MADI-JUSTICE MARich both these nations, while e that it migh

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free colored pa-nents which it paon of the ensi wn enuntry, or ing Christia confer upon M the most use

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by this society, he and hest men our colored popular While you

generally, acide d, any disposition uliar Institutions are equally confous co-operation a plus apple

d at different times by the well-known and popauthor, viz. An Essay on Marriage—The Duties of Husbands and Wives—The Wife's

eclonies about

ate-A charge intended to have been deliverto the wife of a minister at the Ordination of usband-Domestic Happiness. Parley's Magazine. Roston, Lilly, Wait, & Co. some volume with an index.

The numbers for the first quarter are done up in a

The People's Magazine. Boston, Lilly Wait, & art I. may be had in a pamphlet of 56 pages.

Arnold's Library of the Fine Arts. London, M. mold. William Jackson, 71 Nassau St. N. York, No. I. contains a fine likeness of Barry, and ong other articles, part of Fuseli's 1st Lecture on

BIBLICAL REPOSITORY .- The July number has apared, after a little delay occasioned by the ill-alth and absence of the Editor. It contains a and article on Idumen and its present inhabitants, y the Editor; a translation of De Wette's Introduc-on to the Psalms by Professor Torrey of Burling

the nett profits on the two articles of wood and tou; Hints to Students on the use of the Eyes, by dug through the hands of the settlers from st, 1826, to June 15th, 1826, was \$30,786. Dr. Reynolds of this city; and a translation of Australia and the Art of Preaching, by Oliver A. Taylor.

## THE LOWELL OBSERVER,

THE GENERAL ASSOCIATION. To the Editor of the Boston Recorder.

dy advanced.—During the year ending the 1st. May, 1532, 59 vessels had visited Monrovia, 32

THE GENERAL ASSOCIATION.

To the Editor of the Boston Recorder.

Sir.—Inasmuch as the editor of the Lowell Observer denies having made the mis-statements, relative to the doings of the General Association, which I endeavored to correct in your paper of the 17th inst., will you permit me to lay the facts in the case before your readers?

The Editor of the Observer in his paper of the 12th inst., speaking of the meeting of the General Association, said, "The Home Missionary enterprize—the Theological Seminary at Columbia—and the enterprize in which Mr. Me Dowell is engaged in the city of New York in behalf of degraded females—were all brought up before the Association.—With reference to the latter object we are sorry to learn that the Association refused to pass a vote commending it to the fostering care of the churches.—It seems as if vice had become so strong as to deter even good people from exposing it, through fear of injuring either their pecuniary interest or their delicate nerves. Licentiusness may go untrammelled and unchecked, because, forsooth, it is indicated to read the contract of the transmission of the pecuniary interest or their delicate nerves. go untrammelled and unchecked, because, forsi it is indelicate to meddle with it. Would it n well to discard the Bible or lock it up in our draw

it is indeficate to meddle with it. Would it not be well to discard the Bible or lock it up in our drawers," &c.

Now, having been present, as a member of the General Association, and knowing that this statement was incorrect and this insinuation uncalled for, I felt that it was due to the Congregational elergymen of Mass, that such a paragraph should not go out to the world uncontradicted. I accordingly commenced a correction of it thus: "The Editor of the Lowell Observer says, he has learned that the General Association of this State at their late meeting, "refused to pass a vote, commending" the work of Moral Reform "to the fostering care of the churches." I used precisely his words, excepting that, for brevity's sake solely, I substituted for the terms, the "object"—"the enterprize" in behalf of degraded females." of which he spake, the phrase, "the work of Moral Reform"—an appellation which every one at all acquainted with the subject knows that this object, this enterprize, has, by common consent, received. The meetings held in the city of New York on the 8th and 9th of May relative to this object, were called "meetings for Moral Reform,"—those who attended them, "friends of Moral Reform"—and the measures adopted, "measures for the pronotion of Moral Reform." And the Committees in the Evangelical Consociation of Rhode Island, and in the General Association refused to pass a vote, of the contradiction of the sand any "such thing," as that the General Association refused to pass a vote,

Moral Reform." And yet, the Editor of the Observer denies, that he said any "nuch thing," as that the General Association refused to pass a vote, commending the work of Moral Reform to the fostering care of the charches; and calls upon you to publish his "denial" to the world.

Lask now, on what is this denial based? Is the Editor of the Observer ignorant, that "the enterprize," as he calls it, "in behalf of degraded females," has been denominated Moral Reform? If he is, it is an ignorance which, in the Editor of a religious Journal, is inexcusable. If he is not, why does he deny that he said any such thing? And why does he speak of having carefully examined what he published, and of having received his information from one who had opportunity to know formation from one who had opportunity to know the facts, as if what he himself acknowledges he the facts, as if what he himself acknowledges he did say, were correct, when he has the evidence before him that it is not so? Does he mean to persial in accusing the General Association of doing what they never did?

I will direct the Editor once more, to the doings

I will direct the Editor once more, to the doings of the General Association as reported in your paper; and if he will examine them, and exercise discrimination enough to separate in his thoughts, an object—an enterprise, from an individual who is engaged in it, I think he cannot fail to be convinced, that the object, which he says the Association refused to commend to the churches, was specially and earnestly commended to their fostering care. And when he sees the evidence of this will be not have when he sees the evidence of this, will be not have the camber to acknowledge, that he has done injustice to the General Association, in the statements which I have attempted to correct; as well as injustice to yourself, in speaking of you, as ready to

justice to yourself, in speaking of you, as ready to send out, through your columns, "palpable mistakes" and "assertions which are untrue," because you permitted the correction to be published? If the Editor of the Observer will examine the article of which he complains, as carefully as he professes to examine his own "Editorial type," he will, possibly, he able to make out "a categorical answer" to the question which he propounds, without further aid from the Recorder.

I will only add, that I hope the Editor of the Observer will examine his "Editorial type" with still greater care, or else make up his mind to submit to correction, and even gentle rebuke, with all meekness.

A Member of the General Association.

ix the author notices the death of an only er,-a young lady of an acute, vigorous, and

Perhaps we may as well copy the whole of the article in the Observer to which the above communiention relates:

piritual state, and her consequent acceptance

as saying that the Association refused to pass a vote in favor of moral reform. We said no such thing and we call on the Recorder to publish this denial that it may be seen by those who have read the piece referred to in his paper. We said that the Association refused to pass a vote commending Mr. McDowell's Exterreise to the fostering cars of the clurches.

"We wish "A member of the General Association," to learn through the Recorder that we never print in Editorial type what we have not carefully examined, and that a Minister of the Gospel of undoubted veracity and piety when his attendance upon a disbelief in the basis of natural religion, he communicated to as as facts, which his attendance upon the meeting of the Association gave him the opportunity of knowing, the substance of what we published, week before last, and which the writer in the Recorder considers for the external profession of a disbelief in us to have received (" voce rumoris") by the voice of ru

We now ask and we wish a categorical answer; Did e Deity of Christ proved by several hundred of Holy Seripture. Collected, compared, and ar-din a familiar monner by a Presbyter of the hof England. With a Preface, Notes and Ap-iz, by Benjamin Cowell. Providence, Mar-ard Benjamin Cowell. not the enterprise of Mr. McDowell in respect to degraded females come up before the Association, and did they not refuse to pass a vote in his behalf?

"Will the Recorder be so kind as to answer the above

" In his behalf!" That the Association refused to pass such a vote, is not what either the Observer affirmed or our correspondent devied. The question, however, was answered, "categorically" enough, in the Recorder of July 17, in the affirmative. The remainder of the article we submit to the reader's judgment.

We have been very reluctant to make con ourselves, on articles that have appeared in the Observer, and have also withheld strictures sent us by orrespondents. If that paper needs altering, in relation to the points mentioned by our correspondent, the work belongs to others rather than to us. Our fault-finding has been confined to two cases,-in the first of which our personal and editorial character was seriously implicated. The second, is that to which the above communication relates. We certainly thought it right that the members of the General Association should be permitted to use our columns for their own vindication.

TEMPERANCE IN INDIA .- The Vermont Chronicle ay find a few "further particulars" in the Boston Recorder of July 10.

REV. MR. PIERPONT .- Our readers will recollect the inguage attributed to this gentleman in a paragraph which we copied lately from the Journal of Commerce The Daily Advertiser of Monday says respecting it:

The Daily Advertiser of Monday says respecting it:
Yesterday morning, in his sermon, he narrated all the facts in the case, and explicitly declared that there was not one word of truth in the report made by the correspondent of the Journal of Commerce, so far as related to the offensive remarks attributed to him. The letter was inaccurate in other respects. The Rev. Mr. Abbott, of Westford, who attended the meeting at the Springs, has also stated that the offensive remarks attributed to Mr. Pierpont were not made.

According to the Dublin Journal, the number of Pro-testants who have emigrated from Ireland during the last few years is as follows: In 1829, 12,000; in 1830, 21,-000; in 1831, 29,500; in 1832, 31,500—making a total of 94,000 during the short space of four years.

YOUTH'S COMPANION

Published weekly at the office of the Boston Recorder.
Price One Bollur a yeer—six copies for five dollars.
Contents of No. 11.—The Library. Pyramids and Obelisks, (with an Engraving.)—Narrative. A Visit to a distant Planet. A Vision.—Religion. Recollections of a Ramble.—Benevalence. Interesting Incident.—Natural History. Squirrols of America, (with an Engraving.—Morality. The Youthful Duellist, a tale of truth.—The Nursery. The Penitent Clara.—Miscellany. Divino Deliverance. The little Girl and Profane Father. Good for Evil. The New Year's Gift. Ma. Howard.—Poetry. To a Child on his Second Birth-day. About Myself. A Fragment.

From the Smyrna Friend of Youth.
The Youth's Companies.—Those of our readers

From the Smyrna Friend of Youth.

The Youth's Companion,—Those of our readers who have been familiar with the earlier numbers of the Friend of Youth, know how deeply we are indebted to the Youth's Companion, a weekly newspaper printed in Boston, for the patronage which our paper has received. It is but a small item of our debt of gratitude which we can repay, in recommending this cheap and instructive paper to their patronage. If paid in advance, the price of subscription is but one dollar; otherwise a dollar and a half.

ECCLESIASTICAL.

The Rev. James H. Overy, of Franklin, has been elected Bishop of the Protestant Episcopal Church in Tennessee.

The Second Congregational Church and Society in Cohasset,
her second congregational Church and Society in Cohasset,
her second their Pastor, and he has accepted their invitation.

Installed at Campton, N. H., June 12, Rev. Bengamis P.
Svon, as Pastor of the Congregational Church. Segmen by the
Rev. Mr. Boardman of Darville, Vr.

Ordained as an Evangelist, in the Richmond street Church, Providence, July 15, Rev. WILLIAM W. NEWELL, Sermon by the Rev. T. T. Waterman. inc Rev. T. f. Waterman.
Installed, July 3, by the Oncida Association (N. Y.) Rev. R.
Monytowary Davis, as Paster of the Congressional Church is
Hanover (town of Marshall.) Sermon by the Rev. Dr. Norton o
Clinton. ined, as an Evangelist, at Paris, N. Y. Rev. WILLIAM B.

Installed at Utica, July 18, as Paster of the Bleecker street Presbyterian Church, Ber. Asa T. Horkiys. Berman by the Rev. President Dwight of Hamilton College. Ordained at Deerfield, Oneida Co. N. Y., as Pastor of the Congregational Church, Rev. WILLIAM WILLIAMS. Sermon by the Rev. Mr. Davis, of Steuben. On Wednesday the 24th inst., the Rev. Flishs L. Cleave-Land was ordained Paster of the Third Congregational Church and Society in New Haven, Ct. Rev. John P. Cleaveland of Salem, Mass. preached from Acts vi. 5.

## NOTICES.

The Free Chapel in Buttolph Street, fitted up by the Bostor Society for the Moral and Religious Instruction of the Foor, will be opened for divine service to-morrow exeming, at a -quarte before eight. The Pastors of the several Orthodox churches are expected to be present and take part in the services of the two ning.—Regular worship in hereafter to be maintained in the Chapel by the Rev. I. R. Barbour, General Agent of the Society

STATE CONVENTION of the FRIEND'S OF TEMPERANCE

STATE CONVENTION of the FRIENDS OF TEMPERANCE.

27 Agreeably to a recent vote of the Massachusetts Society for the Suppression of Intemperance, every Temperance Society for the Suppression of Intemperance, every Temperance Society in this Commonwealth, and the friends of Temperance in every town and village where no Temperance Society is formed, are hereby invited, and urgently requested to choose two or more delegates to meet in Convention at Worcester on the third Was Nasbay of September next, at 10 o'clock, A. M.

17 The object of the State Society in calling this Convention Nasbay of September and effectual operation in all parts of the Commonwealth. Per order, II. HILDRETH, Cor. Sec.

N. B. Publishers of newspapers in all parts of the Common wealth are respectfully requested to publish the above notice to several successive weeks previous to the time fixed for the meet ing of the Convention.

Tr County or Essex, July 24, 1833.—The undersigne

## Foreign.

Arrivals at New York bring London papers to the 14th, nd Havre to the 15th of June.
WEST INDIA SLAVERY.

WEST INDIA SLAVERY.

The West India slavery bill was working its way through the House of Commons without any great changes from the corrected ministerial plan.

On the evening of the 7th June, the second resolution, obstating all slaves been assembled as years of age, free, was adopted, after several ineffectual efforts had been made to amend it. On the 11th, the resolution em-

free, was adopted, after saveral ineffectual efforts had been made to amend it. On the 11th, the resolution empowering ministers to graut £20,000,000 as a compensation to the West India planters was adopted by a vote of 286 to 77. This resolution was supported on the ground, that the concarrence of the planters in the plan of emancipation was very important, and that the excess of the sum specified over that which was originally proposed was trifling in comparison with the object to be effected. The first of these resolutions, which was passed several days before the others were considered, declares that immediate and effectual measures ought to be taken for the abolition of slavery throughout the colonies, under proper restrictions. In addition to the two others above mensioned, a fourth has been adopted, which declares that all persons who are now slaves shall be registered as apprenticed laborers, and thereby acquire all the rights of freemen, subject to the restriction, that they shall labor, for a time to be hereafter fixed, for their present owners. The King is also authorised to establish an efficient stipendiary magistracy in the colonies, and to aid the local legislatures in providing for the religious and moral education of the black population.

London, June 12.—The House last night resolved

Godson, Sir R. Inglis, and Mr. Whitmore, on the ground that the sum now proposed as compensation to the Colonists would secure their co-operation in carrying the plan for the abolition of slavery into effect, which they considered to be of so much importance that the addition to the sum originally proposed was trifling in comparison to the object it would attain. Mr. Robinson, Mr. C. Baller, Mr. Pryme, Major Beauclerk, Mr. Jervis, Mr. R. Potter, Colonel Evans, Mr. Pease, and Mr. A. Pease, avecal the resolution principally on the present

Baring opposed the resolution principally on the ground that the amount of compensation was greater than the West India planters had a right to require, and that in the present condition of this country, it was inexpedient to present condition of this country, it was inexpedient to add to the burthens of the people, which must be the result of this country.

THE BRITISH MINISTRY .- In the British House of Lords, on the 3d of June, ministers were left in a minority Lords, on the 3d of Jane, ministers were lett in a minority of 20. The Duke of Wellington had brought forward a motion for an address to the King, calling on his Majesty to enforce a strict neutrality in relation to Portagal, and charging the ministers with pursuing a course most injurious to the country. After a long debate, the motion was carried, Contents, 88, Non-Contents, 68. Majority against the ministers, 20. This result produced a strong sensation, and ministers tendered their resignations, which were refused by the King.

Thursday, June 6. All the Ministers being in their places, the Marquis of Wellesly on the Lord Chancellor taking his seat, appeared at the table, and said,—My lords I have the knoor to lay before your lordships his Majesty's most gracious arriwer to the Address agreed to by your lordships on the 2d of June instant. The Marquis then read the following answer:—

My lords—I have already taken all such measures as appeared to me to be necessary for maintaining that neutrality which I had determined on in the contest now carrying on in Portugal.

William RE. of 20. The Duke of Wellington had brought forward

arrying on in Portugal. WILLIAM REX.
This short and pithy answer was received with the utmost silence, in a house quite as full as the one that
roted the Address. The King's reply appeared to create

a strong sensation.

In the House of Commons, on the 6th of June, with a view to counteract the effects of the proceedings in the House of Lords, Col. Davis moved, "that a humble address be presented to his Majesty, expressing the regret of that House at the protracted hostilities in Portugal, and at the same time thanking his Majesty for the judicious policy which he had pursued with respect to the affairs of that country." Upon taking the question, the vote was for the motion 361, against it, 98—majority in favor of the motion 263.

EAST INDIA COMPANY-THE CHINA TRADE, &c. EAST INDIA COMPANY—THE CHIRA TRADE, &c. On the 13th, the subject of the charter of the East India company was brought forward in the House of Commons by Mr. Charles Grant. In his speech, the observed, that no just ground of complaint had existed for the last half century against the administration of the affairs of the company; and it was very desirable that the Government of the country should still continue in its hands. On the company; and it was very desirable that the country should still continue in its hands. On the subject of the trade with China, the people had made up their minds. It was impossible longer to maintain the restrictive system; the company's monopoly had reached its natural termination, and the trade must be thrown open to general competition. It was the intention of Government general competition. It was the intention of Government to propose various alterations in the system of Government. Four presidencies are to be established, and the government is to be suministered by a Governor General and a Councilior from each of the presidencies, with two barristers to advise the Council in matters of law. Englishmen, arriving in India, are to be permitted to reside in any part of the company's dominions, but are to be subject to the same laws with the natives. All (person born

in India, are to be rendered elligible to office, whatever may be their color or religious faith, and slavety is to be entirely abolished. Mr. Grant concluded by moving three resolutions: 1. That it is expedient that all British asbjects should be ellowed to repair to China to trade in tea and other products of the empire, subject to such regulations, as may be prescribed by the British Government. 2. That if the company should surrender to the crown its massets and effects, the crown should assume all its inhilities and obligations. 3. That it is expedient that the government of India snould remain in the hands of the company, under regulations prescribed by the Parliament. No question was taken on these resolutions on the 13th.

Pontugal.—The advices from Portugal are to the

PORTUGAL.—The advices from Portugal are to the Sth of Juse. No movement had taken place on the part of the Constitutional army, and the army of Migael had attempted nothing beyond their castomary annoying firing on the town. The Marquis of Palmella had arrived; to which event much importance was attached at Oporto, as it was thought that some of the present partizans of Miguel, of high rank and of large property, would be inclined to treat with more confidence with the Marquis of Palmella than with any other of the adherents of the Queen.

than with any other of the adherents of the Queen.

ITALT.—A letter from Chamberry, dated the 20th May, says: "An order of the day has been posted up at all the military stations announcing the existence of a plot for a general insurrection throughout Piedmont, and a republican conspiracy at Avignon, Lyons, and Gronoble. It is also rumored that the Polish refugees who have emigrated into Switzerland, were to support the commotion, and that Chamberry was to be the centre of a revolutionary government, which was to act simultaneously on the Sardinian States, France, and the French parts of Switzerland. All letters, journals, and books are intercepted on their entrance into Sardina.

Rome, May 30.—Arrests are constantly, taking place.

trance into Sardina.

Rome, May 30.—Arrests are constantly taking place in Peragia, occasioned by resistance to the magistrates.

The Marquis de Piazza and Signor Bartolucci were taken prisoners while en their flight. The latter was formerly a licutenant in the Pope's cavalry, but has been dismissed. They have been taken to the Castle of Civita Castilland. The wearing of all sorts of arms has been prohibited undesevere penalties by the Cardinal Senator of State Gambo

## Domestic.

NEW YORK UNIVERSITY .- The address of the Rev. Dr. Matthews, on laying the corner stone of the University building, concluded as follows:

ty building, concluded as follows:

"With these hopes and prospects, in the name of the Most High God, The Father. The Son, and The Holy Ghost, from whom cometh down every good and perfect gift, and with whom is no variableness neither shadow of turning, do we now lay this Corner Stone of the University of the City of New York; and with the humble beautiful the state of the state of the Control of the City of New York; and with the humble

thope of his blessing and favor we dedicate it,—
"To THE CAUSE OF FREEDOM—of Freedom, Civil, In the Cause of Parend — of Precause, Civil, Intellectual and Religious; and to that high cause for which our fathers were first exites, and then warriors.—

May this institution furnish able and devoted sons, who will appreciate and maintain the privileges transmitted to them as their inheritage and their birthright. We dedi-

eate it, "To the Cause of Letters-of Science and or Enucation.—the brightest earthy ornaments of nation as free and happy as ours, and without which freedom itself soon degenerates into course licentiousness and results in anarchy and every evil work. We dedicat

"To THE CAUSE OF RELIGION-for without this

"To the Cause of Religion—for without this, the tree of knowledge is severed from the tree of life; but with it, Freedom and Knowledge alike become sanctioned into blessings that endure forever.

"And firmly and permanently as we have now laid this corner stone in its place, would we also lay this Institution deep in the affections and confidence of this community; and commit it confidently to the care and patronage of Him who sees the end from the beginning, and in whom we trust, that after our names and memorials shall have passed away, this University will remain a pillar of light and glory to our city and our nation—Esto perpetual" and glory to our city and our nation .- Esto perpetua

WATERVILLE COLLEGE.—We learn frem Water-ville that Dr. Chaplin, the President of that institution, and Professor Conant, have, or will resign their offices at the approaching commencement. We learn this with deep re-gret, because we know that Dr. Chaplin has been the staff and pillar of that College, and has watched over it in pros-perity and adversity with all the anxiety and care of a ten-der parent. His assiduous service, and his unexampled perseverance cradled the institution as it were, and devotion and sacrifices have sustained it to this day.

UNITED STATES' BANK.—The Washington Globe

furnishes the following statement:

Jan. 1,1833.

Specie on hand, 8,951,142 10,098,541

Funds in Europe, 3,106,833 1,829,109 | Specie on hand, | Funds in Europe, | 3,106,833 | Notes in circulation, | 21,203,567 | Private deposits, | 7,518,677 | 24,667,735 9,863,728

TEMPERANCE MEETING .- The N. Y. Observer TEMPERANCE MEETING.—The N. Y. Observe gives an interesting account of a temperance meeting in the 8th ward of that city, which was held on the 4th o July, at 4 o'clock, P. M., in the Methodist Church in Green St. That large and commodious building wa crowded at an early hour with an audience of nearly three thousand persons, and hundreds of others were obliged to go away, not being able to gain admittance As the result of the meeting, 300 additional pledges were given, making the whole number of subscribers at the present time, in the ward, 3.500, exclusive of several As the result of the meeting, 300 additional pledges were given, making the whole number of subscribers at the present time, in the ward, 3,500, exclusive of several hundred in associations attached to the different churches; and nearly one hundred ladies and gentlemen volunteered at the close, to serve on the Executive Committee, and procure new subscribers to the Temperance pledge.

other Editors with wrong if they happen to say any thing which criminates him even though it is done purely through his columns palpable mistakes—assertions which are untrue—without note or comment.

"In the last Recorder there is a piece signed, "A member of the General Association," which represents us as saying that the Association refined to the serior of the General Association, which represents us as saying that the Association refined to the serior of the General Association refined to the serior of the through the serior of the through the serior of the control of the black population.

The Canterbury Affair.—The Emancipator asserts on the authority of Mr. John G. Whittier, that the excitement against his Scrandull first arose from her advertised to pass as vote in fair the serior of the through the serior of the employment of teaching, into her school, to which no colored papils had then been admitted; and that the opposition to the serior of the control of the serior of the control of the serior of the control of the serior of the serior of the control of the serior of the control of the serior of the control of the serior of the serior of the control of the serior of the control of the serior of the control of the serior of the control of the serior of th tion thus excited against her, led her to establish her school for colored Misses. We wish to know, for a certainty, whether this is "the truth, the whole truth, and nothing but the truth." It makes the Canterbury affair much worse than any former account of it. [Vt. Chronicle.

WATER SPOUT .- On Thursday, 18th inst. several of WATER SPOUT.—On Thursday, 18th inst. several of the inhabitants of Carver, about eight miles from this place, had an opportunity of witnessing this truly wonderful phenomenon, though indeed on not a very extensive scale. We have learned upon inquiry that a whirl in the air was perceived at a little distance from Sampson's Pond. This whirlwhind took the direction of the pond, and at the moment of passing over it, a column of water ascended in one pulselogue morse to such a being that as to be seen at the ken mass to such a height as to be seen at the distance of five miles. A cloud charged with electric fluid was suspended over the pond at the time. In this cloud the top of the column was apparently merged, but in a few moments the whole mass descended into the neighlew moments the whole mass descenaed into the neighboring woods, with such force as to break off the limbs of some of the trees, with which it came in contact. By this sudden freak of the elements, several fregs became unintentionally, aeronauts, and, like Vincent Lemanli, paid for their excursion with their lives.

# [Plymouth Democrat.

PRINTING IN GEORGIA.—Anact was passed by the Legislature of Georgia in 1829, prohibiting the employment of slaves or free persons of color in the setting of types in any printing office in the State, under a penalty of ten dollars for each officace. It would seem that the provisions of this act have not been much regarded, as a meeting of the journeyman printers of Augusta was lately held, to devise measures for enforcing its observance. They complain particularly of an invasion of it, in the employment of such persons for the distribution of types, and recommend that the Legislature shall take measures for their total exclusion from all printing offices.

HORRORS OF THE CHOLERA.—A Kentucky editor when describing the ravages of the cholera in that State, says:—"A messenger arrived on Sunday morning from Flemingsburgh, and announced to us the thrilling and appalling intalligence that our father was no more, and that two dear sisters had been attacked with the epidemic. We burried to the scene. A father and a sister had been borne to their graves, another sister was breathing her last. We watched by her—week over her—and she died! How many have suffered and done like this, and how many are yet to suffer and do like it? In this village out of a family of thirteen individuals, it is stated that twelve were carried off by the disease." HORRORS OF THE CHOLERA .- A Kentucky editor

Melancholy.—We learn that recently, in a neighboring town, an effigy of the Rev. E. K. Avery was suspended in a public situation, at some period in the night. In the morning, it was seen by the people passing, and among others, by a young man, who had for a brief space been subjected to Mania Melancholia. He immediately came home, and observed to his mother and brother: 'They say that the man hang up out there is intended to represent Mr. Avery—but it don't. I know what it's meant for—it's monant for sset' He seemed gireved, and 'more in sorrow than in anger.' About two bours after, he was found dead, having hanged himself with a cord. Thus, it would seem, that in one instance at least the suspension of effigies has been attended with more immediately serious consequences, than the excitement of public feeling, which they naturally enhance or engender.

MELANCHOLY ACCIDENT .- About 9 o'clock

[ Daily Advertizer.

[Daily Advertizer.]

HURRICANE. Matinsburg. Va. July 18.—The Southern portion of this county was visited by a tremendous hurriane on Sunday evening last. It crossed the mountain near Garadstown, and blew with violence towards Harper's Ferry, embracing several miles width. It unroofed houses and barns, carried off quantities of fencing, destroyed a great deal of timber, blocked up the roads, and injured a great many growing crops of corn and oats. The storm was accompanied with bail. In a ride through a portion of Jefferson county over which the storm passed in its fury, we observed immense oak trees borne to the earth, and the large tops of some carried to such a distance that it was impossible to designate their original locality.

### Miscellaneous Items

The students of the Alabama University, located at Tuscaloosa, have recently formed an Anti-Gambling Society, and passed a spirited set of resolutions against the practice of gaming.

The Oneida (N. Y.) Bible Society, has pledged itself to raise FOUR THOUSAND DOLLARS, to aid the American Bible Society in distributing the Bible in foreign lands; and the Connecticut Bible Society has also pledged THREE THOUSAND DOLLARS for the same object.

Hon. A. H. Everett has been appointed to deliver an oration before the Literary Societies in Amherst College the Tuesday proceding next commencement.

The average number of paupers in the Lynn Poor

The average number of paspers in the Lyna Poor House, for several years previous to the temperance reform, amounted to between seventy and eighty. Now the whole number supported on the farm, is twenty-seven only. This dimination of pauperism is attributed entirely to the diminished use of ardent spirits. Seventeen cliurches have been built, within three years at Pittsburg; there are now 27 churches in that city.

Mr. Dwight of the New York Daily Advertiser says, in his last paper, that the History of the Hartford Convention will probably be ready for the press in two or three weeks, and will be published in as short a time thereafter as the nature of the case will admit.

At a town meeting held in Lowell last week, the town refused to instruct the Select men to license the Manager of the theatre by a majority of 117. There were \$29 votes cast.

or the theatre by a majority of 117. There were 829 votes cast.

Professor Sears of Hamilton, is going to travel about two years on the Continent of Europe. He will spend the greatest portion of the time in Germany.

The New York Mirror complains that indecent pictures are exhibited at the windows of some of the print shops in that city, and recommends that persons should go, for the purchase of innocent articles, to other shops than where there are such displays.

A number of gentlemen of Missouri have undertaken zealously the plan of establishing a new College in that state, to be placed at the town of St. Charles. One gentleman, George Collier, Esq. has given the sum of \$10,000, and liberal doastions of land have been made by others, among the rest, by Jodge Barton, late U. States Senator, and Dr. Wilson, of St. Charles.

In a dwelling at Nightingale bridge, near Preston, Eng.

ator, and Dr. Wisson, of St. Charles.

In a dwelling at Nightingale bridge, near Preston, Eng. which consists of fifteen feet by nine, there reside a man, his wife, and eight children; four asses, one calf, seven pigs, two dugs, forty hens, one cock, one cat, and one linnet; making a motley total of sixty seven living creatures in the above small compass.

We see the control of the control of

We are happy to see that Judge Thacher has, in his or-We are happy to see that Judge Thacher has, in his order for refreshments for the jurors, in the libel case now pending, excluded ardent spirits. This is is it should be. We hope the refreshment closets located in different parts of the city for the accommodation of some members of the City government will ere long have a scouring out. For not until then, can we expect the city authorities to come to sober conclusions as to the number of licensed dram shops, required for the "public good."

There are now several temperance groceries, and one temperance eating-house of the first class, in the city of New York.

New York.

iew York.

One of the New York and Liverpool packets having ecome a temperance vessel, takes passengers at 40 dollars ess than the usual price. Business of all descriptions is ondected 40 per cent more economically where there is no strong drink. o strong drink.

In 32 towns in N. York within a given time, there are In 32 towns in N. Fork within a given time, there are ported 999 persons, having been engaged in keeping ivern, 196 are reported as having been successful, and 98 unsuccessful in the business.

The Board of Health of the city of New York, in a

communication to the cifizens, dated June 17th, 1833, usign to ardent spirits the first place among twelve

causes of cholera.

The ladies of Bennington, Vt. to the number of six hundred, united in petitioning the board of excise of that town to license no persons to vend strong drink. The board accordingly refused to grant any licenses.

me uoard accordingly refused to grant any licenses.

Mr. O. Hussey of Cincinnati, it is said, has invented a machine for cutting wheat, or any other small grain, by horse power. It will, when propelled by two horses, cut as fast as eight persons can bind, and does the work well. A fair trial has been made of it in the presence of several members of the Agricultural Society of Hamilton county, and met their approbation.

The building comparities of the Girard College Phile.

county, and met their approposition.

The building committee of the Girard College, Philadelphia, have contracted with Mr. N. Gevelot for a statue of the late Stephen Girard for \$9900.

The Rev. E. T. Taylor has returned to this city, via New deep the contracted with Mr. N. Gevelot for a statue of the late Stephen Girard for \$9900.

The Rev. E. T. Taylor has returned to this city, via New deep the direction of the Western Foreign Miss. Soc. Compiled The Rev. E. T. Taylor has returned to this city, via

months for the improvement of his health. Swimming.—The Editor of the Transcript says:—"At fourteen years of age we saved the life of a school fellow who was in danger of death from drowning. We could swim but he could not.—A princely sum would not purchase the pleasure of the recollection."

The brig Cora, from Smyrna left the U. S. Ship John Adams, Captain Boorhees, at that port; all well, but one, nan, in a crew of 788. No death has occurred in that easel since January 1832. Only 17 of the crew are

man, in a crew of 188. No death has occurred in that vessel since January 1832. Only 17 of the crew are now in the habit of drawing their grog.

A blacksmith of Milan has, to the comfort of his neighbors. especially the rich, successfully practised a very simple contrivance to diminish in a remarkable degree, the loud contrivance to uniminar in a remarkative to the noise caused by the percession of the hammer on the anvil. It is merely to suspend a piece of iron chain to one of the horns of the anvil, which carries off a great portion of the acute sound usually produced.

The Corner Stone of the Capital of North Carolina was haid on the Fourth of July. The new building is to be 50 feet longer and 16 feet wider than the old. It is built of beautiful granite obtained from the State Quarry, about I and I-4 miles from the Capital, which points are connected by a rail road.

Two boys belonging to American whale ships have recently been taken off of Chatham Island. They had been on the island six months, and had subsisted during that period on raw terrapins.

A Colonization Society, auxiliary to the Hampshire County Colonization Society, has recently been formed among the members of Amberst College and the citizens of the town. A subscription in sid of the funds of the Parent Institution already amounts to nearly, \$70.

We have been informed, says the Richmond Compiler, that on an estate of General Wade Hampton, on the Mississippi, a little above New Orleans, out of 1500 slaves, more than 700 have been destroyed by Cholera. A weekly Magazine has been commenced in Philadelphia, entitled "Greenbank's Periodical Library." According to the title page it will "contains in the cheapest possible form, all the new works as they appear."—Of course subscribers to this Magazine will have no occasion

books An old maiden lady named Witman, of Mon days ago,

ship Pa., in the 80th year of her age, a few day mowed and made an acre of heavy grass into hay. The accession which has been made to the population of Michigan since the opening of navigation this season may be estimated at between 5000 and 6000.

A woman was lately detected in New York who had for some time pursued the business of stealing bibles and prayer books from a church in Barclay Street, and pledging them at a store for rum!

ing them at a store for rum!

Mr. Richard Allen, of Westport, retired to bed at the hetel of Mr. Donlittle on Tuesday night about half past 8 o'clock, and at half past 9 his room was discovered to be on fire. The door was immediately opened when it appeared that the bed clothes, &c. were in finnes, and Mr. A. was found lying upon the floor, sameless and so badly burnt that he expired last evening. It is supposed the bedding caught from the light he carried into the apartment, and that when he was awakened by the flames he attempted to reach the door, but was prevented by suffection.

[New Beiford Gazette.

by sussection.

A little boy, aged eight or nine years, son of Channesy
Barrington, of Conneast, Ohio, attended a raising in his
neighborhood, and was pravailed upon by osweral boys
older that hinself, to drink whiskey in such immoderate
quantities that it caused convalsions, and foodly terminated

Marriages. in this city, Mr. Wm. C. Manroe, to Miss Belvidera Crosby—Mr. John Wilson, to Miss Esther Davis. ... Rev. Eli Smith, Missions the Locking Rev. Eli Smith, Missions Committee, by the Rev. Mr. Dicking, Rev. Eli Smith, Missions Committee, Committee Committee, Committee,

### Deaths.

In this city, Henry M. son of Mr. Elijah Williams, aged 25-Miss Susan Spear, 57-Mee. Mary Ann, wife of Mr. Horace Mur lock, 27.

In Randelph, the 16th inst. Mrs. Mary Belcher, consert of Mr.

In Randolph, the text met arra-way bearing the folial fielder, Jr. 28.

In North Brookfield, on the 21st inst, Mr. Aron Kimball, 78.

In Rayalston, June 23d, Stephan Holman, 59.

In Taunton River, Mr. Eliphaiet Halloway, of Middleborough. Mr. H. and his brother were on a visit to their sisters: they both went into the river to bathe, and the docased, unconscious of the depth, ventured too far, and not being able to wim, was drowned before as-islance could erach him.

In Dorer, Vi. Mr. Appleton Ennes, 26. He was in the field with a younger brother hoeing corn, when he fell, and after a with a younger bronner noung groan expired.

In Bridgeport, of cholera, Gen. Solomon G. Krepps, a member of the Senate of Pennsylvania.

In Montgomery County, Md. Mrs. Isabella Neel.—She war-killed addienty by lightning, while sitting by the bed of her af-

ficted son.

In Milibury, Mass. May 7, Licut. Asa Goodell.

In the Poor House in Maury Co. Tenn. 14th ult. Abraham Begard, 112 years and 4 days old. He never drash spirits or was sick, nor took medicine of any kind—he was once been out of convolity. He retained he was been to the out of convolity. He retained he was born in Delaware.

At Albany, on the 15th linst, Charles Henry, unfant son of the Rev. Horatio Potter, recive of St. Peter's church in that eity. In New York, on Monday morning, 22d inst. in the 72d year of his age, Felix Alexander Ouviere Pascalis, M. D.

## CARTER, HENDEE & CO.,

UARTERS, 131 Washington street,
UCCESSORS to Richardson, Lord & Holbrook, have just
Dublished,
WAVERLY ANECDOTES, illustrative of the Incidents,
Characters and Scenery described in the Novels and Romances haracters and Scenery described in the November of Sir Walter Scott, Bart. 2 Vols.

MACKENZIE ON THE EYE. A practical Treatise of the Mackenzie, Lecturer on the Eye in the Univer-MACRENZIA Mackensic, Lecturer on the Eye in the University of Glasgow. And one of Surgeons to the Glasgow Eye ity of Glasgow and one of the Mackensia of the Loadon Edition, under the superintendence of the Mass. Medical Society.

THE INTRODUCTORY DISCOURSE, and the Lecturer determined to the Mass. Institute of Instruction in Boston,

His IN TROUGH ON THE STREET OF THE STREET OF

FERRAR'S LIFE.

THE Life of Nicholas Ferrar, M. A. and Fellow of Clare Half,
Cambridge, Eng., designed particularly for Youth.
BARR'S MEMOIRS. A Memoir of the Rev. Joseph W. Barr,
late missionary under the direction of the Western Foreign Missionary Society, who died at Richmond, Va. Oct. 1832, when onthe eve of his embarkation for Western Africa. Compiled by
E. P. Swift, Corresponding Secretary of the Society.
Just received and for Sale by CROCKER & BREWSTER, 47
Washington street.

NEW BOOKS,

A Memoir of the Rev. Joseph W. Barr, late Missionary under the direction of the Western Foreign Missionary who died at Richmond, Vs. Oct. 2s, 1832, when on the eve of his embarkation for Western Africa. Compiled by E. P. Swift, Cor. Sec. of the Society.

The Lite of Nicholas Ferrar, M. A. and Fellow of Clare-Hall, Cambridge. Designed particularly for Youth. In one vol. pp. 105.

108.
Lecture on Lotteries, By Geo. Wm. Gordon, before the Boston Young Men's Society. With an appendix, the whole make

ton Young Men's Society. With an appendix, the whole making an octave pamphlet of 50 pages.

A Word to Teachers, or two days in a primary School. By Win. A. Alcott.
Geography for Children, by S. R. Hall. Second edition.
Manual of Botany, for North America; containing generic and specific descriptions of the indigenous plants and common cultivated exotics growing north of the Gulf of Mexico. By Prof. Amos Exton. Sixth edition. With the addition of the most approved natural arrangement of Geneva; also their etymologies and accentuation. proved natural arrangement of Geneva; also their etymologies and accentuation.

Scougal's Works. Containing the "Life of God in the Soul of Scougal's Works."

Man ("with nines other interests on Important subjects. To which is added, a Sermon, preached at the author's fineral. Letters to a Sister. A practical directory for Young Christian Foundars, being a series of letters from a brother to a younger sister. Designed principally for Sabbath School teachers and their elder pupils. By larvey Newcomb. Example, or Family Scenes, designed to exhibit the powerful influence of Example, for evil and to good, upon human charac-

THE Second part of this work—Also—Parts 9 and 10 Rosen-mulieri Scholia at Vetus Testamentum—in binding to-match the previous parts of the same works imported and solid by the Subscribers, have been received for sale, by PERKUNS & MARVIN, 114 Washington street.

THE PREMIUM; A PRESENT for all seasons, consisting of elegant selections from British and American Writers of the nineteenth conury.
MARKHAM'S Tales and Conversations; or the New Child-en's Frend, By Mrs. Markham, Author of the Histories of Engen's rend, ny air. Marsham, and Funce.

DELORAINE. A novel. By William Godwin, Author of a Caleb Williams," &c. &c. -2 vols.

THE BONDMAN; A Story of the times of Wat Tyler.

Just received, for sale by LILLY, WAIT & CO.

Just received, for sale by LILLY, WAIT & CO.

J. 21.

LILY, WAIT & CO., 121 Weahington street have for sale—
—Aunt Ellen and her Pupils, or a week at Beech Grove.
THE LADY'S BOOK for this month will be ready in a new
dress, next week.

Episcopal Prayer Book.—The Book of Common Prayer and
Administration of the Sacrament, and other Rites and Ceremnies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, together with the
Pealter or Paalms of David.

The Medico Chiturgical Review, and Journal of Practical
Medicine: edited by James Johnson.

The Centro Sysinal Axis of Man, with the origin and first division of the nerves, from the French of M. Mance D. M. P., Lecturer on Anatomy and Operative Surgery, &c., at Paris. Translated and revised by I. Pancoust.

The Shakspearian Dictionary, a general index to the popular
passages in the works of Shakspeare—by T. Dolby.

Lecture on Lotteries—by George W. Gordon, before the Boston Young Men's Society.

July 31.

A Musical Manual for Sabbath Schools;

by E. P. Switt.
THE LIFE of NICHOLAS FERRAR, M. A., and fellow of Clarc-bull, Cambridge, designed particularly for youth.
EXAMPLE; or Family Scenes. Just published. For Sale by WILLIAM PERCE, No. 9 Cornhill.

July 31.

# TO CLERGYMEN AND OTHERS.

INCOLN, EDMANDS & CO., No. 59 Washington street.

In have a great variety of Standard Theological Books.

Among them are the following.

Dr. Hunter's Sacred Biography; complete in 1 vol.

Sturm's Works; complete in 1 vol. Storm's Works; complete in 1 vol. Lectures on Revivals of Religion; by W. B. Sprague, D. D. The Young Prencher's Manual, or a Collection of Treatises on eaching; Selected and revised by Elecaser Porter, D. D. American Biographical and Historical Dictionary. By Wm.

nening; Selected and revised by Ebeneuer Porter, D. D.
merican Biographical and Historical Dictionary. By
n, D. D. President of Bowdoin Colloge,
unamin's Pulpit Assistant; in 2 vols,
itson's Evidences of Christianity, 3vo.
ley's Works; complete in 1 vol.
e Spectator; with notes and general index. In 1 vol.
wards on Revivals.

ell and Fenelon on Eloquence. Minister's Companion.

Baston's Cone-time Magne on the Atonement.
Fuller's Works; complete in 2 vols—just published.
Fox's Book of Martyrs—in 2 vols.
Dr. Clarke's Discourses—in 3 Vols. r. Clarke's Discourses—in 3 vone. lewton's Works—in 2 vols. pr L. E. & CO. keep constantly for sale, a general essent-at of School and Miscellançous Books, together with a good July 31.

# NATURAL HISTORY LECTURE.

NIE liberal encouragement given to the other Lectures by the citizens of Boston, induces Mr. Wilbur to offer a Lecture on that branch of Natural History which relates to the animals specifically named in the Scriptures. It will be delivered in the Basement Hall of the Termile in Terminal stress. branch of values the Scriptures. It will be delivered in the at Hall of the Temple in Tremont street, at precisely 8 of a Statefay evening. Ball-LIANTY LIQUISAYED DIAtill be used. Terms—a Ticket to admit a Family, \$1.
or a Gentleman and Lady 50 cents. Intending the Loop
tersticularly adapted to interest those connected with
anoust; all connected either with Schools or Sabbath
as Teachers or Pupils, will be admitted at 25 cents each
for Sale at Messer. Allen de Ticknop's Honkatore, contetington and School streets and at the door. July 31.

New Hampshire Medical Institution .-- Darts mouth College.
THE annual course of Lectures at this Institution for the present year, will commence August 29th, and continue

ecks.

Analomy, Surgery and Obstericks-by
Dn. MUSERLY.

Theory and Practice of Physic, Moleria Medica an
Pharmacy-by
Dn. OLIVEL.

Chemistry, Pharmacy and Natural Philosophy-b
Paor. HALE.

# Gypsum Neckinees. UST received, a snepty of GYPSUM NECKLACES, a benu-tiful article, and for sale by WILLIAM M. WESSON, No. 5 Washingrom street. Also, A further supply of Kead Bags. July 31.

T. BARNES,...DENTIST,
NO. 5 HOWARD STREET, BOSTON,
BESPECTFULLY informs his friends and the public,
has removed from his former residence in Hanceston to No. 5 Howard street, where he will continue to make,
safet Toolt to a whole set; whell set, 20 dollars;
Tech, three dollars; included with the contract of the contr

Medical Jurisprudence—by the several Professors.

Menover, N. H. July 31, 1833.

## POETRY.

The Drops of Dew-ET ANDREW MARVELL.

See how the orient dew—
Shed from the bosom of the mern,
Into the bluwing roses,
Yet careless of its mansion new,
For the clear region where 'twas born,—
Round in itself incloses:
And in its little globe's extent,
Frames as it can its native element,—
How in the purple flower it does alight;
Scarce touching where it lies;
But gazing back upon the akies,
Shines with a mournful light,
Like its own tear,

Shines with a mountain agent,
Like its own tear,
Because so long divided from the sphere
Restless it rolls and insecure,
Trambling lest it grow impure,
Till the warm san pities its pain,
And to the skies exhales it back again. So the soul, that drop, that ray
Of the clear fountain of eternal day,
Could it within the human flower be seen,
Remembering still its former height,
Shans the sweet leaves and blossoms green;
And recollection its own light. Shuns the sweet leave.
And recollecting its own light,
Does in its pure and circling thoughts express
Does in its pareault in an heaven less.

Does in its pure and circling thoughts express
The greater heaven in an heaven less.
In how coy a figure wound,
Every way it turns away;
So the world excluding round,
Yet receiving in the day;
Dark beneath but bright above,
Here disdaining, there in love;
How loose and ensy hence to go;
How girt and ready to ascend;
Moving but on a point below,
It all about does upwards bend.
Such did the manna's sacred dew distil,
White and eatire although congent'd and chill;
Congent'd on earth; but does dissolving run
Into the glories of the Almighty sun.

. The Friend of Milton.

THE CHILD'S PRAYER.

THE CHILD'S PRAY!
Father! bless thy helpless child,
Temptation's near,
Earth's thousand joys defiled
Surround me here:
Be thou my guide.
Father, save! O, save thy child,
Tray'ling through this sinful wild,
Child.

This desert wide.

Guide my erring steps along
Thy narrow way;
Myself am weak, but thou art strong;
O, be my stay:
Temptation's snare
Besets my path on either hand;
Father! in this darksome land,

O, hear my prayer. In thee my hopes I rest, The world hath none The world hath none—
Forgive: then I am blest,
And Thou art won:
Thy love thus mine,
I would that all the earth might share;
Then, bow in universal prayer
To Heaven's shrine.

[Louisville Herald.

### Miscellany.

To the Editor of the Mercantile Journal.

Sia.—Since my arrival in this city, among other Sia.—Since my arrival in this city, among other items of intelligence in regard to myself with which the public have been favored, is that of my having "glaringly misrepresented?" the opinions of the venerable Clarkson, as set forth in his letter to Eliott Cresson, large portions of which were published in the African Repository for 1832. This charge was made months ago, and the means of refuting it were immediately furnished to a friend in this section of the course.

the African Repository for 1832. I may made months ago, and the means of refuting it were immediately furnished to a friend in this section of the country. It is thought, I presume, necessary to reiterate it now, to diminish or destroy any personal influence that I might exert in favor of the great cause of African Colonization. And I think proper to notice it, mainly to suggest to those who make it, that it might be more useful and far more prudent to correct their own errors, before searching very auxiously to discover and develope mine.

In regard to this charge, I have to say, that I published such portions of Mr. Clarkson's letter, as I detuned most important, with the distinct avowal that parts only were published. The simple question then is, whether I have misrepresented the views of Mr. Clarkson as expressed in the first paragraph of this letter. I am most ready to admit that it was not without reason, that the opinions of Mr. Clarkson were expressed in my own language rather than his, and that this reason was, that I restricted my own as less liable than his, to misconstal my own as less liable my own as less liable my own as less liable my own Clarkson were expressed in my own language rather than his, and that this reason was, that I regarded my own as less liable than his, to misconstruction by the people of the South. The question and the only question then recurs, have Mr. Clarkson's riews as contained in the first paragraph of his

letter been misrepresented?
Mr. Clarkson says, "this Society seems to me to have two objects in view; to assist in the emancipa-tion of all the slaves now in the United States, and secondly, by sending these to Africa, to do away the slave trade and promote civilization among the Af-

wo men, but this beam already inclined in a frightful manner under the weight of the two workmen. One only could remain there—one or both must inevitably perish. The one was quite young, the other in the report of the Voluntary enigration to Africa, of the colored population of the United States; and second, the suppression of the slave trade, and the civilization of the African tribes." May I be permitted to inquire of "Honesty," or his of friend the Liberator, whether he supposes Mr. Clarkson to be utterly ignerant of the Constitution of the American Colonization of the Constitution of whether he supposes Mr. Clarkson to be utterly ig-merant of the Constitution of the American Coloniza-tion Society? If so, he is mistaken; and should be told that this venerable man was one of the earliest friends of this Institution, and from his letters now on file in the office of the Society, did its managers, soon after its origin derive valuable information and

regard the abusive language of a blackgured in the second regard the abusive language of a blackgured in the second regard to the constitution of the Society, surely he is aware that it can aid demancipation only by colonizing the free, and by acting a moral influence to promote, and offering adequate motives to secure velocitary emergency of the society to be to aid the voluntary emigration of the colored population (generally—not those now free alone) of the United States, is it not implied that an influence thould be exerted and motives presented to secure their manusissions, thus alone represented to secure their manusissions, thus alone represented to secure their manusissions, thus alone represented to secure their manusission, that alone represented to secure their manusission and principles of the Society, mean more? And who can question my right to express, in my considered the secure of th If Mr. Clarkson be not ignorant of the constitution

recommended to the Society as worthy of all configence, by a gentleman of the highest character in Massisppi, nor can I doubt that they are exemplary and devoted Christians.

Next came the charge of falsehood against Mr. Cresson, for having declared that there were 2500 manumitud slaves in Liberia. I know not that Mr. Cresson of having declared that there were 2500 manumitud slaves in Liberia. I know not that Mr. Cresson over made such a declaration. It is indeed stated in the report of the Hiberian Negro's Friend Society, (Repository for Sept. 1832, page 216.)

"That of the settlers in Liberia, 2500 once were, but are no longer, and never shall be again slaves," but for this error (if it be such, for many of the free people of color in the United States were recently slaves) I know not why Mr. Cresson should be held responsible.

But for one, sir, I expect no justice, and ask no charity from those who in the face of evidence clear as the sun, can persevere in misrepresenting my opinions. I have been represented as having in an editorial article in the Repository, avewed the opinion shat the scheme of African Colonization would strengthen rather than weaken the system of slavery, and this too, since I have demonstrated (vide Christian Examiner for December) that though a single sentence in the article referred to, might, if alone, bear such a construction, yet as connected it expresses just the opposite sentinent. I admitted in that article that should the people of the South cherish an unchangeable purpose of perpetuating slavery, they might make African Colonization was to be expected. Yet it is insisted that the avowal of a belief that a thing might be, is equivalent to their end; and yet avowed the opinion that it will be, although connected with a distinct avowal of a belief that a thing might be, is equivalent to the expression of opinion that it will be, although connected with a distinct avowal of a belief that a thing might be, is equivalent to the expression of opinion that it will be, although connec

TREATMENT OF A LUNATIC.—Some theorists and practical men believe the ravings and delirium of a diseased intellect cannot be mitigated by any external circumstances or disciplinary treatment. We are not advocates or bulievers in the absurdities of such irrational doctrines, and here we relate an incident illustrating it. At the time appointed for the removal of the Lunatics to the State Asylum at Worcester, upon investigation, one was found in the County House of correction there, who seemed beyond, he reach of human aid or control. For a long series of years, the light of Heaven had scarcely dawned in upon him. He was confined in a dark cell of the prison and his situation was spoken of as indescribably lonthsome and wretched. His beard was unshaven, his body attenuated to a mere skeleton and his mental and physical powers evidentbeard was unshaven, his body attenuated to a mere skeleton and his mental and physical powers evident-ly in ruins. He was not merely suffering from ordi-nary aberrations of mind, but he was afflicted with all the dreadful ravings and painful extravagancies of a confirmed madman. To keep bim clothed of a confirmed madman. To keep bim clothed was deemed an impossibility, and he was suffered to

was deemed an impossibility, and he was suffered to remain in his dungeon with only a few tattered rags and some filthy straw about him.

When the Lunatic Hospital was opened he was taken from his cell, his long, matted beard shaved, his body thoroughly cleansed and a coarse suit of strong cloth put upon him. His former keeper remarked it would all avail nothing, for he would never was clothes, but would stilkermain the same furi marked it would all avail nothing, for he would never wear clothes, but would still-remain the same furitious lunatic and raving madman he ever was. When he arrived at the Asylum, he was placed under the care and management of the judicious Dr. Woodward, Superintendent of the institution. He was then shown his room and told how pleasant and airy it was compared with the dark, offensive one he had just left. His personal pride was flattered when he was told how well he looked in his new clothes, an object for every as he was to the other clothes.

MORAL HEROISM.—Lately there was repairing in MORAL HEROISM.—Lately there was repairing in France a building, which for several years had been threatening to fall in ruins. What had been feared, happened. At the moment when some of the man were at work on the arched roof, the building fell in. A beam suspended over the abyss below sustained two men, but this beam already inclined in a frightful are right;" and let go his hold.

SELF-RESPECT .- A well regulated mind does not SELF-RESPECT.—A well regulated mind does not regard the abusive language of a blackguard in the light of insult, and deems it beneath his revenge. All the abominations to which the latter may give utterance will not raise him one jot above his proper level, or depress the former in the slightest degree better his report.

as well as benevolent in her disposition, she was formed for usefulness to an uncommon degree. In the district and Sabbath School, as well as in the domestic circle, many will long remember the zeal, fidelity and success with which she labored to do good. During several years she sustained the Christian profession with great firmness and propriety. She loved the truth, she loved revivals of religion, she loved the enterprises of Christian benevolence, and readily gave her heart and hand to the promotion of all these objects of her fond regard.

But while in the midst of her days and of her usefulness, while she was actively employed in doing good in the family, in the neighborhood, and in the church; while her soul was going forth in longing desires and fervent prayers for the conversion of the whole world, it pleased a sovereign God to visit her with a consumption which, in the course of a few weeks brought her body to the grave and set her spirit free to go to that Saviour whom she so much loved.

When she first began to give up the expectation of continued life, a cloud for a few days came over her

most in the family, in the raighborhood, and in No. church, which her sould was going forth in longing for longing forth in longing for longing forth in longing for longi

strain to the other relatives present, she said to all collectively, "Be not ashamed of Christ—neglect not to speak of him openly—I feel that I have wounded him in the house of his friends. O warn sinners to flee to him. How carelessly and negligently do professing Christians live! how regardless of perishing souls around them! how little they do compared with what they ought to do for the cause of Christ; and I was going on with them careless and indicate. ed with what they ought to do for the cause of Christ; and I was going on with them, careless and indifferent like others! Give my love," she added, "to absent Christian friends:—tell them to live near to God; to do much for Christ; much for spreading the Gospel among the millions of destitute perishing heathen. O may the Religion of Jesus spread, Rourish and extend far and wide over the Rocky Monntains, and may those poor Indians (alluding to the Flat-heads) who have come so far to learn how to worshin God. he speedily enlightened." In this Flat-heads) who have come so far to learn how to worship God, be speedily enlightened." In this strain, she conversed for nearly two hours, then, closing her hands she appeared to be in deep and heavenly contemplation, wholly absorbed in divine things.

things.

Again she gave utterance to her feelings, exclaiming in the language of that sweet verse, "Jesus can make a dying bed, &c."

"Jesus can make a dying bed, &c."

Finally, she described with great force the coming of Christ to judgment, and closed with saying "even so, Lord Jesus, come quickly."

Soon after, the spirit of this dear saint, washed in the blood of the Lamb and sanctified by the Spirit of holiness, took is flight from this vale of tears, and as there is every reason to believe, is now united with the general assembly and church of the first born in heaven.

Christian reader, art thou so living that thou mayest expect to die, in a frame like this?

NOTICE.

The A place of public worship has been conveniently fitted up in the building knows by the name of Perkman's Market, No. 128 Cambridge attest, being on the lower floor, siry and well ighted. The public is sungicided by Rev. J. W. Rolman, re
THING TO THE CONTROL OF MARRHAGE:

\*\*Spiritual Songs for Social Worship;

ADAPTED to the use of Fismities and private circles in seasons of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is Missionary Meetings, is the Monthly Concept of Revivate, is Missionary Meetings, is Missionary Meetings,

NOTICE.

Ty A place of public worship has been conveniently fitted up in the building knows by the name of Parkman's Market. No. 128 Cambridge atreet, being on the lower floor, siry and well lighted. The pulpit is supplied by the Rev. J. W. Holman, recently from Philadelphia, where he labored with much success, and from whence he comes highly and cordially recommended as a worthy and useful minister of the gospel, by many of his brethreu in gospel bonds, of different orders, of high standing; he however discards all sectarian names as nati-acriptural; fellowathrs at las brethreu, of whatever denomination, if they give evidence that they have been born of God; he believes immersion to be the Apeatolic mode of Baptiam; in Turtherance of these principles has formed and organized a Church, to be known and called the Church of God. Baying the Church Militant was not called the Church of God. Saying the Church Militant was Lord and Saviour, ever name in the days of the Apeatolic and Lord and Saviour, ever name in the days of the Apeatole of under the work of the church of God, Cambridge attrect, Ecotom. Fee order of the Government of said Society. July 51.

# Cards.

The subscriber would gratefully acknowledge the receipt Thirty Dolfara from the Ladies' Sewing Society on the Hill this cown, to constitute him a member for life of the Americ Home Missionary Society.

ADMAIN C. BALDWIN Springfield, July 16th, 1833.

The subscriber gratefully acknowledges the receipt of Fifty Dollars from the Gentlemen and Ladies of his Society to constitute him as honovery member for life of the Am. Board of Commissioners for For. Missions—and Ten Dollars from the same source, to constitute him as honovary life member of the Am. Seeman's Friend Society.

JAMES O. BARNEY. Seckonk, July 16, 1838.

Mrs. A. A. PHELPS would hereby express her gratitude for the "testimony of re-sect and esteem?" which ladies worshipping in Pine street church, have recently given her in making her, by a donation of Thirty Deliars, a like subscriber of the "Female Bible Society of Shadon and the Vicinitys" and would say farther, that their respect and esteem is most eincoredy reciprocated. Baston, 249, 251, 1928.

Subscribers to the Boston Recorder.

Who are indebted for one or more years, are particular arly requested to make payment of the amount due, as soon as may be,—the enlargement of the paper having occasioned expenses which render the collection of outstanding debts very necessary at the present time.

Agents who have received payments are also desired to remit them the first opportunity.

July 24, 1833.

ENGLISH BOOKS.

LINCOLN, EDMANDS & CO. No. 59, Washington street prices.

MACKNIGHT ON THE EPISTLES, a new edition, to which
is prefixed an account of the life of the author, by James Mack
night, D. D. author of a harmony of the Gospels, &c. 1 vol. roys night, D. D. author of a narmony of the Goopea, &c. 1 vo. roys octavo.

MEMOIR OF ROBERT HALL, A. M. by Dr. Gregory; with observations on his character as a preacher, by John Foster. Also twenty-one sermions, preached by Mr. Hall. on various occasions, with a postrait, a vol. octavo.

THE WORKS OF ISAAC AMBROSE, sometime Minister of Garstang, in Lancashire, with a Memoir of the author, I vol. oc-THE CONNECTION OF CHRISTIANITY WITH HUMAN

Harrixess, being the substance of the floyle Lectures for the year 1921, by the Rev. William Harness, A. M. of Christ College, Cambridge, in two vois, 12mo.

BARRS SCRIPTURE STUDENT'S ASSISTANT, being a complete Index, and conclue Dictionery of the Holy Bible, by BARK'S SCRIPTURE STUDENT'S ASSISTANT, being a complete Index, and concise Dictionary of the Holy Bible, by the Rev. John Barr, third edition, revised and corrected. THE BIBLE ATLAS, or Sacred Geography, delineated in a complete series of Scriptural Maps, drawn from the best authorities, and engraved, by Richard Valmer.

A GUIDE TO THE READING OF THE BIBLE, by Wm. Carpenter.

PARILY LIBRARY, NO. 97.

POPULAR Guide to the Observation of Nature: or Hints
As of Indecement to the study of Natural Productions and Appearances, in their councesions and relations. By Robert Moredie, author of the British Naturalist.

FIDLER'S OBSERVATIONS on professions, literature, manmers and emigration, in the United States and Canada, mode during a residence there in 1452. By Rev. Stane Filler, Missionary of Thershill, on Yongs street, sear York, Upper Cam-

HISTORICAL ILLUSTRATIONS of the Prose and Poetical Works of Sir Walter Scott, Bart., from paintings by various artists. To the Prose painting four plates.

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WITH a View of the College, and Mount Pleasant Institu-tion. By Alonzo Gray and Charles B. Adams. For sale by BROWN & PEIRCE, Education Bonkstore, 130 Wash-ington street.

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Those expecting to become members of the Seminary quested to be present at the commencement of the term.

Unbridge, Mily 17, 1235.

NOTICE.

THE Woymouth and Braintree Academy has now been open to receive scholars of both sexes for several years past, under the instruction of a Preceptor and Preceptors, with the exception of the winter term, during which it has been the fairness of the term, during which it has been took of the tide of the tide of Weymouth from Breer, twelve miles only south from Boston. The usand number of scholars who have attended both departments has been about fifty, except the winter term, in which, last winter, the number was forty. The tuition in all cases for the term of eleven weeks has been Five Dollars. The Trustees have now come to the determination to rent their building for one or several years, to some gentleman of approved talents and success as a tencher, whose object it is to make institution are French, Lain, Greek, the English branches taught in our most approved schools and mathematics.

The present Preceptores will continue the services one term of eleven weeks from about the middle gentlemen who may feel sisposed to take charge of this Institution to make proposals to either of the Subscribers on or before the 20th of aug. next.

Musical Mannal for Sabbath Schools. NOTICE.

Musical Manual for Sabbath Schools.

A GUIDE TO THE READING OF THE BIBLE, by Wm. Carpetiter.

SELECTIONS from the Works of Archbishop Leighton, to which is prefixed a brief sketch of his life, by the Rev. W. Wilson, D. D.; a new edition, revised, with a portrait. July 24.

NEW BOOKS.

THE PRINCIPLES OF CHRISTIAN PHILOSOPHY, containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion. B. John Burns, M. D. F. R. S.

Thoughts on Marriage: Illustrating the principles and obligations of the marriage relation. Arranged from the works of Rev. Wm. Jay, author of "Morning and Evening Exercises," &c. Office the marriage relation. Arranged from the works of Rev. Wm. Jay, author of "Morning and Evening Exercises," &c. Office the marriage relation. Arranged from the works of Rev. Wm. Jay, author of "Morning and Evening Exercises," &c. Office the Internations of Political Economy, No. XII. French Wives and Politics, a tale.

A Lecture before the Boston Young Men's Society, on the subject of Lotteries—delivered March 12, 1833, by George Wm. Gordon.

A Address, delivered before the Young Men of Boston, associated for moral and intellectual improvement, on the LVIIIth Anniversary of American Independence. By Amassa Walker, President of the Boston Lyceum.

Letter to the Rev. Dr. Beecker, on the influence of his ministry in Boston, from "The Volunteer." Just received and for sale by WILLIAM PEIRCE, (late Frem of Peirce & Parker,) & Cernhill, South Peirce, Proposed to Peirce & Parker, Scornhill, July 17.

ETTER TO DR. BEECHER, On the Influence of his Mintry in Boston, proposes to publish by subscription of Cornhill, Boston, proposes to publish by subscription of the Cornhill, Boston, proposes to publish by subscription of the Mancrian Independence.

Letter to the Rev. Dr. Beecker, on the influence of his Mintry in Boston, proposes to publish by subscription of the Morni

Dear Saviour, I will severe doubt again, —there the kerking hereaffshe observed, —the saviour should be a several wood of the To a friend, she said, "Dear L. remember you must be born again—that without a new heart you cannot enter heaven. Read your Bible daily with prayerful attention; it is the best of books—seek Religion now,—delay no longer.

After speaking most affectionately and in a similar strain to the other relatives present, she said to all collectively, "Be not ashamed of Christ—neglect not to speak of him openly—I feet that I have wounds with interlineal translation, adapted to the Hamiltonian System, of see to him. How carelessly and negliganting the said to the Hamiltonian System, of see to him. How carelessly and negliganting the said to the see to him. How carelessly and negliganting the said to all collectively, "Be not ashamed of Christ—neglect not to speak of him openly—I feet that I have wounds with interlineal translation, adapted to the Hamiltonian System, the pronunciation indicated according to the best french authorities; explains tory notes and an alphabetical reference to all the words made use of. Adapted to the use of achools, by S. B.—cloth.

Little Jack, by the authorities of the least; the pronunciant of the cut; the pronunciant of the subscription. The money can enably be sent the susception. The money can enably be sent to words made soft the suscepting to the best french authorities; explains tory notes and an alphabetical reference to all the words made use of. Adapted to the suscepting the sent letters, notes and the pronunciant of the subscription. The money can enably be sent to the use of achools, by S. B.—cloth.

Little Jack, by the authorities; explains, the pronunciant of the subscription. The money can enably be sent to suspend the subscription. The money can enably be sent to suspend the subscription. The money can enably be sent to suspend the susception. The money can enably be sent to suspend to the susception of the susception. The money can enably be sent to suspend to the susception. The money of these, or individuals wishing to receive subscription. The money of these or individuals

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\* NOTICE.

THE COPARTNERSHIP herefore calsting between the subscribers, is this day, by mutual consent, disselved.

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WM. PEIRCE,

Baston, July 2, 1833.

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NOTICE.

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Extract from a communication of Rev. John Waesler,

to the Editors of the Vermont Chronical

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young person, who studies the Bible, what ever
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daily want of, as the present state of Biblical knowle
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Teachers and others are desired to call and receive the above for examination.

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FIRE

RELIGI A Call from the Island

Vol. XVIII-No.

The following is a letter from ion of the world which seems espine when the church is about en groat work, it is given to the publicat the spirit of the late resolve of iety to sopply the world with I eriod. This letter is a call upos and but a few years ago heathe with men within a definite period ear its voice, but especially, may fund on Zion's walls. It is few years. of the world which seems es

tana on Zion's walls. It is tov. 29, 1832. After a few ren ers on his main subject;] Now, feeling as you do, laims of the world. Now, feeling as you do, it laims of the world pressing you may question the wisdon he church in sending into the I darkness, only a very small omplish what must be obvious ands. If defence be the gravalls of the citadel be well ody of the army—by men in tand in the deadly breach. It is the object, who would adv. taud in the deadly breach. It is the object, who would advise in the citadel, and send of two of the youngest soldier is abroad? Especially whe main army would weaken seemy, overthrow his strong had finally possess his whole. Why then does not the chunch instead of her tens? Why then does not the chands instead of her tena? It send? None to go? No hem abroad? or of comply for ascending Redeemer? ect before me I will not give thile I am willing to stand ve in the midst of 30,000 sou do what you can for the control who promises of it.

when I look at the opening recent improvements for moe of the talents, wealth I Philanthropists to bear ise of general reformation, te by them in aid of the ca-ibath School, Education bath School, Education ies, and how extensively may through them every ors of the pulpit, and from at new and wonderful pl ar spring into existence, we aster-spirits for leaders, we ad perpetuate the means of histian world, there is no ian world, there is pair hristian world, there is pui ow hanging over the heather ousands of the sons of the ith the words of life to the here no vision is. Let one no stained by all the lay influ-his aid, continue to plead to ee; let another Cornelins bble cause of Education; le structers in Academies, Ge-eminaries, and the whole in r in our country, with all ind periodicals that have be be hands of the people; an untry spare a thousand of their prime to go on a for their prime to go on a for laces of Europe, Asia, A

ing in the orld were made known Christ fully explained, ng to leave all and follow his bidding to disciple the But if all these material means, fail to raise forth in the strength

er words, if a few leadi a well organized laity, an ir Literary and Theologic e present number of the c ibles, Tracts, periodicals ir, could not, with the ord piritual industry, sustain the fifthe elegan might be a the clergy might lea oth by a thousand a year suppose even that 1000 c -suppose even that 1000 of estitute by the removal of out wholly destitute, for the eneral array of means we a unudance. And how a leld's character and spirit ach of these vacant church bout forty-seven; say, if ach of these vacant church bout forty-seven; say, if y if the largest classes of yos Now the world having erience during the last cenflered, that, with all the hen instruction in all its ree, and complete, and the Spirit so readily grante pod reason can be given fly as good preachers in a his day? The question hey be just like him, but pod on the whole. Perhal some respects, in other

a some respects, in other cases can be offered why the theorem of instance supposed, would not beep of Christ, as Paul as bey preached; to bring mage of Christ, and induce eminaries of learning, the series from his. ion, " Go ye into all the on, "Go ge into at me of correcture."

Now I ask again, could build who have received and whose hearts are warn swell as their own flocks aithful deacons, and other to be trusted, and who if as valuable a preacher as his powers two weeks and waru, reprove, feed, guide way heavenward; I say, be found who would be w ionaries to any part of the ces are needed? If so, the the place of 1000, and a great army needed is rail.

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